A CONCISE DICTIONARY OF INDIAN PHILOSOPHY

Sanskrit Terms Defined in English

•

JOHN GRIMES

NEW AND REVISED EDITION

A Concise Dictionary
of
Indian Philosophy

A Concise Dictionary of Indian Philosophy

⁂

Sanskrit Terms Defined in English

JOHN GRIMES

STATE UNIVERSITY OF
NEW YORK PRESS

Published by
State University of New York Press, Albany

©1996 State University of New York

All rights reserved

Printed in the United States of America

No part of this book may be used or reproduced in any manner whatsoever without written permission. No part of this book may be stored in a retrieval system or transmitted in any form or by any means including electronic, electrostatic, magnetic tape, mechanical, photocopying, recording, or otherwise without the prior permission in writing of the publisher.

For information, address State University of New York Press,
State University Plaza, Albany, NY 12246

Production by Bernadine Dawes • Marketing by Fran Keneston

Library of Congress Cataloging-in-Publication Data

Grimes, John, 1948–
A concise dictionary of Indian philosophy : Sanskrit terms defined in English / John Grimes. — New and rev. ed..
p. cm.
ISBN 0–7914–3067–7 (hc : alk. paper). — ISBN 0–7914–3068–5 (pb : alk. paper)
1. Philosophy, Indic—Dictionaries—Sanskrit. 2. Sanskrit language—Dictionaries—English. I. Title.
B131.G67 1996 96–12383
181'.4'03—dc20 CIP

10 9 8 7 6 5 4 3 2

Contents

Foreword / vii
Preface / ix
Acknowledgments / xi
Scheme of Transliteration / xii
Scheme of Pronunciation / xiii
A Concise Dictionary of Indian Philosophy / 1
Authors and Their Philosophical Works / 363

——— Charts ———

The Vedas / 367
Sourcebooks of the Nāstika Systems / 370
Sourcebooks of the Āstika Systems / 371
Sourcebooks of the Śaiva Schools / 375
Padārthas (Categories) / 377
Vaiśeṣika Padārthas (Categories) / 379
Jainism Categories / 381
Śaiva Siddhānta Tattva(s) / 382
Kashmir Śaivism Tattva(s) / 383
Scheme of Viśiṣṭādvaita / 384
Jaina Epistemology / 386
Evolution of Prakṛti According to Sāṇkhya / 388
Cakras / 389
Aṅgasthala / 390

A Pantheon of Words

A Foreword to the Concise Dictionary of Indian Philosophy

It is an undeserved honor for me to say a few words to introduce you to this latest edition of Professor Grimes' superb and essential reference glossary of the technical vocabulary of the primary language of Indian philosophy and religion, Sanskrit. No beginning student entering that exotic and bewildering world can afford to do so without *A Concise Dictionary of Indian Philosophy* as a guide to the richest (and most precise) philosophical vocabulary ever devised or accumulated.

A language properly expresses the concerns of those who depend upon it. Linguistic legend describes the enormous choice of synonyms expressing the minutely different species of snow in the language of the snowbound Eskimo. Sanskrit, a language which has survived as the living language of Indian philosophy, likewise expresses the exacting concerns of those who read and write in Sanskrit with the details of a spiritual approach to life—i.e., philosophical and religious concerns. Although Sanskrit has largely died as a language of everyday life in India, it has survived not only in India, but in the disaspora of its philosophies, everywhere in the world where Indian philosophy is studied. It has survived as "The Language of the Gods," magic words which can, by themselves, create states of altered consciousness, keys to open secrets.

As the language of a vast collection of complex systems of cosmology, epistemology, metaphysics, theology, and ethics, Sanskrit presents a minute discrimination and precision of unbelievable complexity. Whereas, for instance, the culture of the United States has evolved terminology for but two states of consciousness generally acknowledged as possible for living beings—that is, waking and sleeping—the Sanskrit vocabulary of Indian philosophy provides a vast and subtly differentiated set of definitions of consciousness's myriad states. Such a rich vocabulary is required for a culture as preoccupied with consciousness as the Eskimo is with frozen water. Sanskrit records the Indian minds' minute investigations into consciousness, providing a vocabulary uniquely subtle and precise and finely divided in its sensitivity to the meaning and feeling of states of consciousness, concepts, and processes of the mind and soul and universe. The myriad words of Indian thought and spirituality are as richly diverse as the populous pantheon of the Hindu gods.

The student of Indian philosophy, perhaps more than any other student, greatly benefits from a gazeteer to the bewilderingly diverse and complex map to the many journeys whose destinations are an understanding of reality and enlightenment. Professor Grimes' fine and wonderfully useful dictionary is truly a *vade mecum* for such a journey.

Neal White, Professor
San Francisco State University

Preface to the New Edition (1996)

A Concise Dictionary of Indian Philosophy (Sanskrit Terms Defined in English) is the outcome of a personal, experienced need in the field of Indian philosophy. The original work was compiled as an introduction to the basic terms found in the major schools of classical Indian philosophy. The terms fundamental to epistemology, metaphysics, and practical teachings were found therein. The schools dealt with here include: Buddhism, Jainism, Cārvāka, Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, Vedānta (mainly but not exclusively Advaita, Viśiṣṭādvaita, Dvaita), Śaiva Siddhānta, Vīra Śaivism, Kashmir Śaivism, and Śivādvaita.

This new and revised edition has come about due to a continued correspondence with many readers of the first edition. Not only have I rearranged the placement of the *devanāgarī* script (to avoid the impression that it is not alphabetically correct), but I have added to "old" definitions as well as adding some five hundred new terms.

In the original work I strove to provide mainly philosophical terms since other dictionaries, encyclopedias, and word books exist in regard to Indian religious or, as I would prefer to call them, popular Hinduism, terms. My correspondence has led me to include at least some of these terms in this new edition.

Like its predecessor, this dictionary, I hope, will serve as an introductory sourcebook with cross references wherever relevant. I have attempted to give the common or nontechnical definition of a word first, and then, if this word has a special meaning or meanings within a particular philosophical system, I have listed such. For example, a word like *jīva* (individual soul) has fourteen different technical definitions listed since each school conceives of this concept differently.

I have endeavored to cover, at the least, the basic concepts fundamental to each individual system. Further, if there is a technical definition given by one school which coincides with that given by another school (e.g. Nyāya and Sāṅkhya or Bhāṭṭa Mīmāṃsā and Advaita Vedānta), I have only listed the most common reference. I have also endeavored to give cross references wherever appropriate. For instance, consider the close interaction of the term *avidyā* with the related terms: *māyā, anirvacanīya, sadasadvilakṣaṇa, anādi, bhāvarūpa, jñānanivartya, āvaraṇa*, and *vikṣepa*.

This book aims at being both basic and, in some areas, comprehensive. It is basic in that it (1) includes virtually all the words basic to the various Indian philosophical systems, and (2) defines these terms in their dictionary or common and literal meanings. The book is comprehensive in that it defines many of its terms with the specific meanings that a word has for a specific school.

The purpose of this book is to provide not only the academic community but also the interested lay individual with a dictionary of most Indian philosophical terms. The terms are listed both in roman transliteration and *devanāgarī* script along with definitions in English.

At the end of the book are given fourteen charts which provide, at a glance, information regarding relationships, categories, and sourcebooks relevant to the individual schools. These charts are referred to in the main body of the text and the reader can consult them wherever appropriate. Also, there has been added a fifteenth chart providing a list of the most frequently quoted Indian philosophy authors and their major philosophical works.

Since this book is intended primarily for individuals who are not specialists in Sanskrit, I have compiled the Sanskrit terms in the order of the English alphabet. Wherever relevant, I have illustrated the definitions with the traditional examples used in Indian philosophical texts; for example, for *savyabhicāra*—fire and smoke—or, for *āśraya-asiddha*—a sky-lotus. One will also find a "scheme of transliteration" and a "scheme of pronunciation" to assist the reader.

Acknowledgments

I would like to acknowledge my eternal indebtedness to my teachers, without whom this work would never have been written. First I owe more than words can say to Professor R. Balasubramaniam, former Director of the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras. Not only did he patiently teach me Indian philosophy in the traditional way, but he personally watched over my life in India. I also owe an eternal debt of gratitude to Professor P. K. Sundaram, who, along with Dr. Balasubramaniam, taught me Advaita Vedānta and spent literally years discussing philosophy and giving me insights into the Indic world. I will not forget.

I would like to thank my other teachers at the Radhakrishnan Institute for Advanced Study in Philosophy without whose assistance and guidance this volume would not have been possible: Dr. T. P. Ramachandran, Dr. S. Gopalan, Dr. T. S. Devadoss, Dr. V. Rathinasabapathy, Dr. T. N. Ganapathi, and Dr. V. K. S. N. Raghavan.

I must thank all the readers and reviewers of this work who suggested/demanded/implored me to write and rewrite again and again. Though everyone may still not be satisfied, its evolution has been gratifying.

I would like to thank the State University of New York Press for all that they have done and continue to do. Thank you, thank you, thank you.

I would like to thank the National University of Singapore for providing me the time and facilities to update this work.

I offer my *pranāms* to the SYDA Foundation for providing me with the place and time to work on this new and revised edition. Many of the new terms were suggested and/or inspired during this period.

I wish to acknowledge the kind and generous assistance of Shekar, David Kempton, and Cynthia and Shumway Poole. No words of mine are adequate to express my obligation to them.

Scheme of Transliteration

		अ	a	आ	ā	इ	i	ई	ī
		उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṛ
		लृ	ḷ	ए	e	ऐ	ai	ओ	o
		औ	au	अं	aṁ	अः	aḥ		
क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	त्तह	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v		
श्	ś	ष्	ṣ	स्	s	ह्	h		
ळ्	l	क्ष्	kṣ	त्र्	tr	ज्ञ्	jñ		

Scheme of Pronunciation

a	like a in organ or the u in but
ā	like a in psalm
i	like i in knit
ī	like ee in meet
u	like u in pull
ū	like u in rule
ṛ	like ri in Rita
e	like e in they
ai	like ai in aisle
o	like o in go
au	like ow in how
ṁ	*anusvāra* is a nasal sound
ḥ	*visarga* is pronounced in the articulating position of the preceding vowel
k	as in kite
kh	as in inkhorn
g	as in give
gh	as in dighard
ṅ	as in sing
c	as in chair
ch	as in church-history
j	as in joy
gh	as in hedgehog
ñ	as in new
ṭ	as in tongue
ṭh	as in anthill
ḍ	as in dark
ḍh	as in God-head
ṇ	as in Monday
t	as in tub
th	as in thought
d	as in dub
dh	as in redhead
n	as in nut
p	as in pan
ph	as in up-hill
b	as in bed
bh	as in clubhouse
m	as in mother
y	as in yes
r	as in race
l	as in light
v	as in vine
ś	as in sure
ṣ	as in bush
s	as in sun
h	as in hall
ḷ	as in curl

⁂

A Concise Dictionary
of
Indian Philosophy

A

Abaddham — अबद्धम् — liberated; free; not bound

Abādhita — अबाधित — noncontradicted; unsublated

1. In the epistemology of Advaita Vedānta, valid knowledge (*pramā*) is new knowledge which has not been contradicted.

Abhaṅga — अभंग — a particular metrical composition in praise of the deity

1. A devotional song composed in the Marathi language expressing the longing of a devotee for God.

Ābhāsa — आभास — "the shining forth"; appearance; emanation, manifestation, creation, semblance; conduct motivated by selfish desire

1. Fallacy, according to Jainism.

Ābhāsa-vāda — आभासवाद — theory of appearance or manifestation

1. A causation theory in Advaita Vedānta which posits that the individual soul (*jīva*) is a seeming or illusory appearance of the Absolute (Brahman). It maintains that all manifestation of name and form is an appearing-to-be in the place of an actual existence. The unity of Being appears to be a multiplicity in the sense of its seeming to appear as such. Those ignorant of the underlying unity (Brahman) behind this apparent diversity assume the diversity to be real, whereas it has no real independent status. It is a variation of the reflection theory. (See *pratibimba-vāda*; *avaccheda-vāda*; *satkārya-vāda*.)
2. The creation theory of the Śiva and Śākta schools, which posits that the universe consists of appearances which are all real in the sense that they are aspects of the ultimate reality. The world is an effect and Śiva is the cause.
3. The basic creation theory of Kashmir Śaivism. It explains the absolute freedom and autonomy of the Lord to manifest externally the world of names and forms, which always exists within Him. Accordingly, the world is the effect and Śiva is the cause. The world is real, not an illusion, as taught in Advaita Vedānta.

Abhautika — अभौतिक — nonmaterial; immaterial; subtle

Abhāva — अभाव — nonexistence; absence; negation; nothing (from the verb root *bhū* = "to be become, exist"; and *a* = "not")

1. The Nyāya, Vaiśeṣika, Bhāṭṭa Mīmāṃsā, and Dvaita Vedānta

schools hold that nonexistence is a distinct category. The Buddhist schools deny the existence of negation altogether, as do the Prābhākara Mīmāṃsā and Viśiṣṭādvaita Vedānta schools.

2. Nonexistence has two main divisions: (i) the absence of one entity in another (*saṁsarga-abhāva*), which is of three kinds: (a) prior nonexistence (*prāg-abhāva*), (b) annihilative nonexistence (*pradhvaṁsa-abhāva*, and (c) absolute nonexistence (*atyanta-abhāva*); (ii) one object not being another (*anyonya-abhāva*) or reciprocal nonexistence.

Abhāvarūpa-dharma — अभावचपधर्म — "negative attribute"

Abhāvātmaka — अभावात्मक — a type of motion (*dharma*) in Jainism which indicates the distinction of one thing from another

Abhāvya — अभाव्य — one who is incapable of attaining liberation

1. A peculiar doctrine in Jainism which asserts that certain individuals may never attain liberation as they do not possess the capacity for it.

Abhaya — अभय — fearlessness; without fear (from *a* = "not, without" + *bhaya* = "fear")

1. The divine virtue of fearlessness is a state of steadfastness in which one is not swayed by the fear-born inner or outer enemies.
2. *Abhaya mudrā* is a symbolic gesture formed by raising one hand with the palm outward, meaning "do not fear." Many deities, saints, and idols are depicted with this gesture. It is the hand gesture of fearlessness; or "seal of fearlessness." All fear is ultimately groundless for one's true nature is bliss. (See *mudrā*.)
3. In Advaita Vedānta, *abhaya* is equivalent to liberation (*mokṣa*).

Abheda — अभेद — nondifference; nonduality

Abheda darśana — अभेददर्शन — cognition or realization of nonduality

Abheda-saṁsarga — अभेदसंसर्ग — relation of nonduality; relationship of identity (see *vākyārtha*)

Abheda-śruti — अभेदश्रुति — a scriptural text whose purport is nonduality

1. The Upaniṣadic texts (*mahāvākya*) which express nondifference between the individual soul (*jīvātman*) and the supreme Being (*paramātman*).

Abheda upāya — अभेद उपाय — see *sāmbhava upāya*

Abhicāra — अभिचार — incantation; exorcising; spell; magic

Abhidhā — अभिधा — primary meaning; literal sense

Abhidhamma — अभिधम्म — metaphysics; doctrine (see *tripiṭika*)

Abhidheya — अभिधेय — nameable or denotable thing; spiritual practices

1. According to Vaiṣṇavism, the means of attaining the goal of life. It is one of the three cardinal points which mark the absolute region: knowledge of the eternal relation between the Lord and the individual (*sambandha jñāna*); spiritual practices (*abhidheya*); and the goal of life (*prayojana*).

Abhigamana — अभिगमन — morning worship

Abhighāta — अभिघात — a type of contact producing sound; striking; impact

Abhigraha — अभिग्रह — resolution

Abhihitānvaya-vāda — अभिहितान्वयवाद — the theory of the construction of the uttered; relating the meanings of the words of a sentence after they are uttered

1. The Bhāṭṭa Mīmāṃsā theory holds that words independently signify their own separate meanings and subsequently these isolated meanings combine again to produce the single meaning of a sentence. Thus a sentence sense is a later cognition coming from the construction of the meanings of the words (which express one connected idea). One first remembers the isolated meanings of the words and then a simultaneous collective memory gives the same a collective meaning. See *Anvitābhidhāna-vāda.*

Abhijñā — अभिज्ञा — recognize; be aware of; perceive; know; recollection

Abhikalpanā — अभिकल्पना — cogent anticipatory conception which is necessary in the initial stage for forming an idea of the principles which are beyond ordinary conception—e.g., *puruṣa* and *prakṛti*

Abhilāpa — अभिलाप — the association of name and permanence to objects perceived

Abhimāna — अभिमान — conceit; attachment; I-sense; egoism; pride (from the verb root *man* = "to think" + *abhi* = "too much of")

1. The function of the ego (*ahaṅkāra*). It gives rise to feelings like "I am the body," "I am male," etc.
2. A state of mind which interprets experience as "mine."

Abhimāna-dravya — अभिमानद्रव्य — the ego; conceit; ego substance

Abhimukti — अभिमुक्ति — turned toward liberation (from *abhi* = "toward" + *much/mokṣ* = "to liberate"

1. The stage of the *arhat*.
2. See *bodhisattva*.

Abhinava-anyathā-khyāti — अभिनव अन्यथाख्याति — the theory of "apprehension otherwise"

1. The Dvaita Vedānta theory of error. It is a combination of *asat-khyāti*, in that the object of the erroneous cognition is held to be unreal, and of *anyathā-khyāti*, in that the object of error appears as otherwise than what it is. Thus what is seen in erroneous cognition is unreal, but it is seen in a substrate which is real. (See *khyāti-vāda*.)

Abhinavagupta — अभिनवगुप्त — Commentator and great exponent of Kashmir Śaivism (c. 950–1015)

1. He was of the lineage of Vasugupta and Somananda, and author of numerous works including *Tantrāloka*, *Tantrasāra*, and *Īśvara Pratyabhijñā Vimarśinī*. Tradition considers him an incarnation of *Dakṣiṇāmūrti*.

Abhinaya — अभिनय — to stream forth; to represent dramatically; expressing sentiments

1. In classical Indian dance, to indicate a passion, emotion, or purpose by a look, gesture, etc.

Abhiniveśa — अभिनिवेश — will to live; strong desire; false identification of the Self with the body or mind

1. One of the five types of afflictions (*kleśa*) according to the Yoga school. It is an instinctive clinging to life and a dread of death. It is rooted in ignorance (*avidyā*).
2. See *kleśa* and *tṛṣṇā*.

Abhinna — अभिन्न — undifferentiated; not different

Abhinna-nimittopādāna — अभिन्ननिमित्तोपादान — nondifferent efficient and material (cause)

1. The Advaita Vedānta theory that the efficient and material causes are one and nondifferent: both causes are the Absolute (Brahman) since there is ultimately nothing but Brahman. Viśiṣṭādvaita Vedānta also accepts this theory.
2. See *kāraṇa.*

Abhiprāya — अभिप्राय — intention; opinion

Abhisandhāna — अभिसन्धान — coordination; binding together

Abhisaṇkrānti — अभिसङ्क्रान्ति — synthesis

Abhiṣeka — अभिषेक — "sprinkling"; consecration; annointing ceremony; ritual bathing

1. The annointing of a deity, person, or sacred implement. Any ablution or ritual bath given to an image, idol, deity, saint, person, or other sacred entity in substances prescribed by Āgamic scripture—i.e., water, curd, milk, honey, ghee, rosewater, etc. The stream of substances, each with its own unique properties, serves to cleanse the deity's power and channel its divine energies. (See *pūja.*)

Abhivyakta — अभिव्यक्त — manifested

Abhivyakti-yogyatā — अभिव्यक्तियोग्यता — fitness for manifestation

1. That part of the internal organ which pervades the object, assumes the form of the object, and invests the object with the character of objectness (is known as fitness for manifestation).

Ābhoga — आभोग — immediate experience; engrossed attachment of the mind to one thing

Abhrānta — अभ्रान्त — nonillusory; real; true

Abhūta — अभूत — nonexistent; unborn (from *a* = "not, without" + the verb root *bhū* = "to be, exist")

Abhyantara — अभ्यन्तर — internal objects

1. According to the Sautrāntikas, it has two subclasses: *citta,* or intelligence, and *caitta,* or that which belongs to intelligence.

Abhyanujñā — अभ्यनुज्ञा — a logical concession

Abhyāsa — अभ्यास — continuous endeavor; constant practice; repetition; exercise; exertion (from the verb root *as* = "to throw" + *abhi* = "toward") (see *ṣaḍ-liṅga*)

Abhyāsapratyaya — अभ्यासप्रत्यय — repetitional cognition

Abhyudaya — अभ्युदय — prosperity; festival; rise of any heavenly body

1. The purpose of life as related to material prosperity and individual and social welfare. It is enjoined by the ritual section of the Vedas (*karma-kāṇḍa*) and is the empirical objective of everyone.

Abhyupagama-siddhānta — अभ्युपगमसिद्धान्त — for the sake of argument, opponent's views are granted uncritically, thereby establishing a conclusion the consequences of which will then be refuted (see *siddhānta*)

Acakṣu-darśana — अचक्षुदर्शन — indeterminate understanding; perception by means of the senses other than visual (see *upayoga*)

Acala — अचल — the immovable; standing still; firm; steady; unwavering; without change; mountain (from *a* = "not" + *cal* = "to move")

1. The fourth of Yogācāra's nonoriginated elements (*asaṁskṛta dharma*)—a state of total disregard for all pleasure or power.
2. See *asaṁskṛta dharma* and *bodhisattva.*

Ācamanīya — आचमनीय — water offered to the deity for rinsing the mouth (*ācamana*). It also implies sipping a few drops of water from the palm of the hand prior to religious rites.

Acara — अचर — immobile

Ācāra — आचार — "conduct"; good behavior; custom; practice; teaching

1. Technically, *ācāra* is a particular approach to liberation. Tantra distinguishes between the right-hand approach (*dakṣiṇa-ācāra*) and the left-hand approach (*vāma-ācāra*). Śaivism makes a distinction between *cārya, kriyā, yoga,* and *jñāna* as well as between the Vedic approach (*veda-ācāra*), the Vaiṣṇavite approach (*vaiṣṇava-ācāra*), the Śaivite approach (*śaiva-ācāra*), the left-hand approach (*vāma-ācāra*), the doctrinal approach (*dhānta-ācāra*), and the best approach of all, the traditional approach (*kula-ācāra*).

Ācāra-liṅga — आचारलिङ्ग — the individual divine (see *liṅgasthala*)

Ācāra-mūla — आचारमूल — source of (religious) conduct

Ācārya — आचार्य — preceptor; teacher; spiritual guide; monk-scholar; master (from the verb root *car* = "to go" + the prefix *ā* = "toward"; hence to approach)

1. A title affixed to the names of learned spiritual individuals. Technically, it is a person who lives according to the scriptures (*śāstra*) of a particular tradition. It is "knowing or teaching the *ācāra* or rules of conduct." The title applies especially to one who invests the student with the sacrificial thread and instructs one in the Vedas. (See *guru*.)
2. According to Jainism, one stage of the ascetic order. Their duties are to initiate people in the spiritual path; to guide, instruct, and correct those aspirants; and to govern and regulate the monks of the Order.

Ācārya-abhimāna — आचार्याभिमान — devotion to the teacher

Acetana — अचेतन — nonconscious; inanimate; inert; matter

Acintya — अचिन्त्य — unthinkable; incomprehensible; inexplicable (from the root *cin* = "to think" + *a* = "not")

1. A name denoting the Divine because it is said that the mind cannot cognize the Ineffable.
2. A type of power. (See *śakti*.)

Acintya-bhedābheda-vedānta — अचिन्त्य भेदाभेद वेदान्त — a Vedāntic school of philosophy founded by Śrī Caitanya Mahāprabhu called unthinkable dualistic nondualism or ineffable difference-in-identity

1. It propounds that there is both difference and nondifference between all individual souls (*jīva*) and the Absolute (Brahman), but that this dualistic relation of both difference and nondifference is logically unthinkable.

Acit — अचित् — insentient; inert; nonconscious; matter; inanimate phenomenal object

1. According to Vīra Śaivism, it comprises the twenty-four elements (*tattva*) beginning from primordial Nature (*prakṛti*). (See chart no. 12.)
2. One of the three realities according to Viśiṣṭādvaita Vedānta. (See *tattvatraya*.)

Ādarapratyaya — आदरप्रत्यय — regardful cognition

Adarśana — अदर्शन — nonawareness; lack of discernment

Adbhuta — अद्भुत — wonderful; marvelous; miraculous

Ādeśa — आदेश — command; instruction

Adhama — अधम — the low; below

Adhamādhama — अधमाधम — the lowest (of the low)

Ādhāra — आधार — "to support or prop"; support; substratum; body apparatus (from the root *dhṛ* + *ā* = "to support")

1. The term designates various places upon one's body whereon one focuses one's attention for purposes of discipline, concentration, and meditation.

Adharma — अधर्म — demerit; unrighteousness; failure to perform one's proper duty; medium of motion

1. Generally speaking, the word stands for unrighteous action or lawlessness. Such behavior stems from a lack of virtue or righteousness.
2. Jainism understands this concept as totally different from what it means in all the other systems of Indian philosophy. According to Jainism, it means the principle of rest which pervades the entire universe. It is one of the five categories included in the term *nonself* (*ajīva*). Along with the medium of motion (*dharma*), it is considered to be responsible for the systematic character of the universe. Without it, no substance could remain at rest.
3. See *astikāya*, *ajīva*, and *dharma*.

Adharmāstikāya — अधर्मास्तिकाय — medium of rest (in Jainism) (see *adharma*)

Ādheya — आधेय — occasioned; dependent upon; supported

1. A type of power (*śakti*) that is occasioned in a thing by some new operation (as in an idol when it is consecrated).

Ādhibhautika — आधिभौतिक — of inanimate objects; of elements; physical; extrinsic

1. According to Sāṅkhya, one of the three types of sorrows. These are miseries caused by extrinsic, natural influences inflicted by other individuals, beasts, birds, and inanimate objects.
2. See also *ādhidaivika* and *ādhyātmika*.

Ādhidaivika — आधिदैविक — cosmic; supernatural; divine; celestial; pertaining to deities

1. According to Sāṅkhya, one of the three types of sorrows. These are

miseries caused by extrinsic supernatural influences such as spirits, demons, ghosts, etc. Gauḍapāda also included herein miseries due to heat and cold, wind and rain, etc., due to the theory that these phenomena, in their origination, are presided over by deities.

2. See also *ādhibautika* and *ādhyātmika.*

Adhikāra — अधिकार — chapter; authority; qualification

Adhikāra-mukta — अधिकारमुक्त — pure soul; "qualified for liberation"

1. A term used in Śaiva Siddhānta to denote a state of the soul in which it is qualified to receive spiritual knowledge. (See *jīva.*)

Adhikaraṇa — अधिकरण — topic; set of arguments; section of a textbook

1. A *sūtra* work is divided into chapters (*adhyāya*); each chapter is divided into sections (*pāda*); and each section is further divided into topics (*adhikaraṇa*). The procedure of exposition for an *adhikaraṇa* is fivefold. First, a Vedic sentence is taken up as the subject for investigation (*viṣayavākya*). Then a doubt (*saṁśaya*) is raised regarding the correct meaning of the sentence. Then the *prima facie* view (*pūrva-pakṣa*) is stated. This is then refuted (*uttara-pakṣa*). And finally the conclusion (*nirṇaya*) is established. These are the five limbs of a topic.
2. These five limbs of a topic are also listed as *viṣaya, viśaya, saṁśaya, pūrva-pakṣa*, and *siddhānta.*

Adhikaraṇa-siddhānta — अधिकरणसिद्धान्त — an established conclusion which, once being accepted, other conclusions will naturally follow (see *siddhānta*)

Adhikārin — अधिकारिन् — eligible person; a qualified aspirant after liberation; spiritual aspirant

1. This implies a qualified religious aspirant, a fit student who has shown his or her deservedness to be taught. It includes both a fitness to be taught and a capability to learn.
2. The two elements deemed absolutely necessary for a religious aspirant are humility and truthfulness. Śaṅkarācārya lists the fourfold prerequisites to spiritual disciplines. (See *sādhana-catuṣṭaya.*)

Adhikāri-bheda — अधिकारिभेद — the difference of the qualified aspirants

1. Aspirants are distinguished by different qualifications. All are not capable of apprehending the same truth. Thus, some are taught action (*karma*), others are taught devotion (*bhakti*), and still others are taught wisdom (*jñāna*).
2. See *arundhatī-darśana-nyāya.*

Adhikāri-vyavasthā — अधिकारिव्यवस्था — "determining the qualified"

1. The individual human being identified with the gross body.

Adhiṣṭhāna — अधिष्ठान — basis; substratum; ground

1. According to the *Bhagavad Gītā*, one of the five factors necessary for an action.
2. According to Advaita Vedānta, the Absolute (Brahman) is the only real *adhiṣṭhana*.

Adholoka — अधोलोक — the region where the denizens of hell reside; the lower world (see *loka*)

Adhoniyāmaka-śakti — अधोनियामकशक्ति — the power of impurity of ignorance (*āṇava*) which misdirects the soul and leads it to degrade itself; the power which deludes the soul

Adhvan — अध्वन् — evolution; way; time; "course or path"; level of manifestation

1. The six ways that God (Śiva) is declared to be connected to the soul in Śaiva Siddhānta. They are mystic formula (*mantra*), letters (*varṇa*), words (*pāda*), world (*bhuvana*), categories (*tattva*), and constrictors (*kalā*). These six ways help the soul experience and attain the Lord. The Lord takes form on the basis of these six and gives results to the soul according to its aspiration.
2. According to Kashmir Śaivism, the whole universe, in both its subjective and objective aspects, is a manifestation or proliferation of *śakti* or subtle sound (*parāvāk*) in six forms (*ṣaḍ adhvā*)—the six routes or courses. They are, on the subjective side, *varṇa, mantra,* and *pāda,* while the objective side consists of *kalā, tattva,* and *bhūvana.*

Adhvara — अध्वर — sacrifice

Adhvaryu — अध्वर्यु — chief priest of the sacrifice who lays out the measure of the ritual

1. Any officiating priest in a Vedic sacrifice. Specifically it refers to the adherents of the *Yajur Veda* who are responsible for ritual action. It also refers to priests of a particular class (as distinguished from the *hotri, udgātri*, and *brahmā*), who had to measure the ground of the sacrifice, build the alter, prepare the sacrificial vessels, fetch wood and water, and bring the animal and immolate it.

Adhyakṣa — अध्यक्ष — perceptible to the senses; observable

Adhyāropa — अध्यारोप — superimpositon; incorrect attribution; erroneous knowledge

Adhyāropāpavāda — अध्यारोपापवाद — the "method or theory of prior superimposition and subsequent denial"

1. By this method, one first superimposes illusory attributes on an attributeless entity and then subsequently denies or removes them. This technique is used by Advaita Vedānta to lead an aspirant to the knowledge of the nondual Self (Ātman).
2. See *apavāda*.

Adhyāsa — अध्यास — superimposition; illusion; false attribution

1. The imposition of a thing on what is not that thing (*atasmiṁs-tad-buddhiḥ*). It is of two kinds: *svarūpa-adhyāsa* and *saṁsarga-adhyāsa*. The former consists in superimposing an illusory (*mithyā*) object on something real; i.e., superimposing an illusory snake on a real rope, which is an example of an ordinary error, or of superimposing ignorance (*avidyā*) and the empirical world upon the Absolute (Brahman), which is an example of a foundational error. *Saṁsarga-adhyāsa* is the superimposition of an attribute on an object. This relation is false (*mithyā*); i.e., to superimpose redness upon a crystal which is in the immediate physical proximity of a red object.
2. It may also be divided into (i) *artha-adhyāsa* (the superimposition of an object upon a substratum) and (ii) *jñāna-adhyāsa* (superimposition of the knowledge of the former upon the knowledge of the latter).
3. A third division of *adhyāsa* is (i) *dharma-adhyāsa* (superimposition of objects) and (ii) *dharmi-adhyāsa* (superimposition of attributes).

Adhyāsa-bhāṣya — अध्यासभाष्य — "commentary on superimposition"

1. Śaṅkarācārya's famous introductory part of his commentary on the *Brahma-sūtra* which precedes the commentary on the text itself.

Adhyātma — अध्यात्म — personal; individual; of the supreme Self; supreme; spiritual; pertaining to the self

Adhyātmavidyā — अध्यात्मविद्या — metaphysics; study of the self

Ādhyātmika — अध्यात्मिक — internal; intrinsic; spiritual; "pertaining to the Self"

1. According to Sāṅkhya, one of the three types of sorrows. These are miseries caused by intrinsic influences, bodily and mental, such as

the presence of bile or phlegm or desire, anger, etc. They are generated internally by illness of the body or by unsatisfied passions of the mind.
2. See *ādhibhautika* and *ādhidaivika*.

Adhyavasāya — अध्यवसाय — affirmative process; conviction; determinative cognition; apprehension

Adhyāya — अध्याय — chapter; section

Adhyayana — अध्ययन — learning, study; lecture

Ādi — आदि — first; origin; beginning; original

Ādinātha — आदिनाथ — "first or primal lord"
1. A name for Lord Śiva both as the Great God and as the first spiritual teacher (*guru*) or perfect master (*siddha*).
2. The name for the spiritual lineage of the Gorakhnāth school of the *Naṭha Sampradāya*.

Ādi Śeṣa — आदिशेष — "first or primal remainer"; the primeval serpent
1. The thousand-headed serpent upon which Lord Viṣṇu reclines. He "remains" after the destruction of the universe. (See *ananta*.)

Āditi — आदिति — boundless; the unbounded; "Infinite Mother" (from *a* = "not" + *diti* = "limit") or (from *a* = "not" + *dī* = "to decay or perish")
1. She is the source of all the cosmic forms of consciousness from the physical upwards.

Āditya — आदित्य — the sun; the Sun god

Ādivāsi — आदिवासि — original inhabitants; name denoting the tribals in India

Adravya — अद्रव्य — nonsubstance
1. One of the two main categories of Viśiṣṭādvaita Vedānta.
2. It has ten members: the qualities of purity, activity, inertia; the attributes of sound, sight, form, taste, smell; conjunction; and power (*sattva, rajas, tamas, śabda, sparśa, rūpa, rasa, gandha, saṁyoga,* and *śakti*). They are all considered as attributes and always dependent upon substances (*dravya*). They are "that which inheres in a substance."

Adṛṣṭa — अदृष्ट — unseen potency; destiny; influence; invisible; fate

1. It is generated by actions for helping to bring about their respective fruits in a hereafter.
2. The unknown quality of things which arranges for later experiences in accordance with merits and demerits.
3. The unseen power of one's past good and bad deeds.
4. It is also called *apūrva.*
5. According to Vaiśeṣika, it is the cause of the world process.

Adṛṣṭa-kāraṇa — अदृष्टकारण — an unknown cause

Adṛṣṭa-phala — अदृष्टफल — unseen fruit

1. The results of (Vedic) actions are said to be imperceptible and to manifest at a future time.

Adṛṣṭārtha — अदृष्टार्थ — imperceptible results; supersenuous; transempirical

Adṛśya — अदृश्य — invisible

Advaita — अद्वैत — nondualism; nonduality; "not-two" (from *a* = "not" + *dvaita* = "dual, two")

1. A term used to indicate a position of nonduality adopted by various Indian schools of thought. Advaita Vedānta adopts a position of absolute nonduality while all other uses of the term accept internal distinctions within their various types of monisms. Thus, in its latter usages, it signifies the interconnectedness of everything which is dependent upon the nondual One, Transcendent Reality.
2. Advaita Vedānta is commonly referred to as Advaita because it was the first and, perhaps, the greatest exponent of this idea. It is one of the six orthodox (*āstika*) schools of Indian philosophy and the first school of Vedānta philosophy. It has no individual founder, for its roots are to be found in the Vedas, and particularly the Upaniṣads—though its greatest exponent is Śaṅkarācārya Bhagavatpāda. Its central teaching is the oneness of the individual soul (*jīva*) with the Absolute (Brahman). It affirms the nonduality of Brahman, the nonreality of the empirical world, and the nondifference between the individual soul and Brahman (*brahma satyam, jagan-mithyā, jīvo brahmaiva nā'paraḥ*). Its basic source books are the Upaniṣads, the *Bhagavad Gītā*, and the *Brahma-sūtra*. (See *prasthāna-traya.*)
3. The key concept in Advaita Vedānta is ignorance (*avidyā/māyā*). This explains the otherwise perplexing distinction between the formless (*nirguṇa*) and the having form (*saguṇa*) Brahman, between the nondual Reality appearing as individuals and as God (Īśvara). It accounts for Advaita's metaphysics, epistemology, and ethics.
4. See chart no. 4.

Advaya — अद्वय — one; oneness; unique

Advayam-ajātam — अद्वयमजातम् — one non-coming-into-being; the birthless nondual (Reality)

Advayatā — अद्वयता — oneness; secondless

Advitīya — अद्वितीय — without a second

Ādyāvasthā — आद्यावस्था — first state; initial manifestation

1. A technical term in Yādava's cosmology.

Āgama — आगम — scripture; what has come down from tradition; canonical literature; source; beginning; "that which has come down" (from the verb root *gam* = "to go" + the preposition *ā* = "toward")

1. Divinely revealed scripture which has been handed down from teacher to pupil through the ages. A scripture in which creation, destruction, worship of deities, repetition of *mantras,* and accomplishment, means of attaining the sixfold desires, forms of meditation, and four kinds of *yoga* are described is considered by the wise as Āgama.
2. They are divided into three main branches according to the deity that is worshipped therein. *Pāñcarātra* and *Vaikhānasa Āgamas* are the Vaiṣṇava scriptures which extol Viṣṇu. The *Śaiva Āgamas* extol Śiva. And the *Śakta Āgamas* extol the Goddess (Devī). *Śakta tantras* are enumerated as sixty-four and grouped into two kinds: *dakṣiṇa* and *vāma* or right and left hand. *Vaiṣṇava tantras* are subdivided into *Vaikhānasa* and *Pāñcarātra.* Those revealed by Sage Vikhanas to his disciples Bhṛgu, Marīci, Ati, etc., are *Vaikhānasa tantras. Pañcarātra Āgamas* are threefold: *divya* or directly revealed by Lord Nārāyaṇa; *Munibhāṣita* or those handed over to the sages such as *Bharadvājasaṁhitā, Pārameśvarasaṁhitā,* etc., and *Āptamanujaprokta,* or those written by men whose word is trustworthy. *Śaiva Āgamas* are fourfold: *Kāpāla, Kālāmukha, Pāśupata,* and *Śaiva.* Traditionally, twenty-eight *Śaiva Āgamas* are recognized as forming the revealed canon (though hundreds of these scriptures are spoken of): *Kāmika, Yogaja, Cintya, Kāraṇa, Ajita, Dīpta, Sūkṣma, Sahasra, Aṃśumad, Suprabheda, Vijaya, Niśśvāsa, Svāyambhuva, Anala, Vīra, Raurava, Makuṭa, Vimala, Candrajñāna, Mukhabimba, Progīta, Lalīta, Siddha, Santāna, Śarvokta, Pārameśvara, Kiraṇa,* and *Vātula.*
3. An Āgama deals with four topics: temple construction, making idols, etc.; philosophical doctrines; meditative practices; and methods of worship (*kriyā, jñāna, yoga,* and *caryā*). These are divided

into three divisions: *tantra* which teaches rituals; *mantra* which teaches the *yoga* stage of worship; and *upadeśa* which expounds the existence and nature of the three eternal entities—individual souls, bonds, and God (*paśu, pāśa,* and *pati*).

4. Traditionally, twenty-eight Āgamas are recognized as forming the revealed canon, though hundreds of these scriptures are spoken of. (See chart no. 5.)

Āgamāpāyi — आगमापायि — that which appears and which disappears

Āgāmi — आगामि — *karma* yet-to-come (see *karma*)

Agastya — अगस्त्य — A sage (*ṛṣi*) and reputed seer of many hymns in the *Ṛg Veda*; "mountain thrower"

1. Along with Vaśiṣṭha, he was the offspring of Mitra and Varuṇa when their seed fell at the sight of Urvasī. Reputedly, he was born in a water jar. His name derives from a legend that he commanded the Vindhya Mountains to prostrate to him. He reputedly fashioned a girl out of the most graceful parts of various animals and then married her so as to remove a curse on his ancestors. Her name was Lopāmudrā. He befriended Rāma and Lakṣmaṇa in the *Rāmāyaṇa.* In South India he is held in great veneration as the first teacher of science and literature, as the originator of the Tamil language, and as the first among *siddhas* (perfected ones possessing miraculous powers).

Aghāti-karma — अघातिकर्म — nonobstructive *karmas*

1. According to Jainism, nonobstructive actions (*karma*) are of four types which determine the length of life in any given birth (*āyus*); the particular body with its general and special qualities and faculties (*nāma*); the nationality, caste, family, etc. (*gotra*); and the inborn energy of the soul by the obstruction (*antarāya*) of which it prevents the doing of a good action when there is a desire to do it. They are actions which generate embodiment and the particular conditions thereof. (See *karma.*)

Aghaṭitaghaṭanā — अघटितघटना — accomplishment of the unaccomplished (see *prāptasya prāptiḥ*)

Aghora — अघोर — "horrible, nonterrifying"; benevolent power; name of a Śaivite sect; the merciful Śiva

1. A name for Lord Śiva meaning light, the absence of darkness or ignorance. One of a series of special manifestations of Lord Śiva.

Agni — अग्नि — fire; Vedic god

1. Fire is of five kinds: the fire of time (*kāla-agni*); the fire of hunger (*kṣudhā-agni*); the cold fire (*śīta-agni*); the fire of anger (*kopa-agni*); and the fire of knowledge (*jñāna-agni*). These five fires reside respectively in the feet, navel, stomach, eye, and heart.
2. In the Hindu *śrauta* ritual, there are three types of fire: the householder's fire (*gārha-patya*), the fire to be offered into (*āhavanīya*), and the southern fire (*dākṣiṇa*). In order to perform *śrauta* rites, one must "establish" these three fires. In the Vedas, Agni appears in three phases: in heaven as the sun, in midair as lightning, and on earth as ordinary fire. In the Vedas, Agni was one of the chief deities with more hymns addressed to him than any other god.
3. According to some, Agni is the Divine Will and/or the sacred spark of divinity within an individual, and/or fire per se, the priest god, and the great effulgence of God, and/or Gaṇeśa/Subramanyam. He is considered the mediator between human beings and the gods, as well as their protector and witness to their actions.
4. See *tejas*.

Agnicayana — अग्निचयन — "the piling of Agni"; piling of the fire altar

1. One of the most elaborate of Vedic rituals. A large altar in the shape of a bird is piled up from more than one thousand bricks in five layers. The ritual lasts twelve days and is an optional (*kāmya*) ritual. It is a special preparation of an altar for *soma* sacrifices.

Agnihotra — अग्निहोत्र — "fire offering"; a Vedic fire sacrifice

1. The name of an obligatory rite enjoined on all twice-born persons, daily, so long as they live. It is the twice-daily offering of milk products into the sacred sacrificial fire. The simplest Vedic (*śrauta*) ritual. It consists of an oblation of milk offered every morning and evening by a householder with the optional assistance of a priest. It is an obligatory (*nitya*) ritual.

Agniṣṭoma — अग्निष्टोम — "praise of Agni"; fire sacrifice; a five-day Vedic ritual

1. The most basic form of *soma* sacrifice. See *soma*.

Agra — अग्र — foremost; chief

Agraha — अग्रह — noncognition; nonperception

Āgraha — आग्रह — anger

Agrahaṇa — अग्रहण — nonapprehension; not knowing the truth

1. According to Advaita Vedānta, it is an aspect of ignorance which remains even in the deep sleep state, though in a latent form. This explains how deep sleep differs from liberation.
2. Nonapprehension is negative (*abhāva*) and what is negative cannot be the cause of anything according to Advaita Vedānta.

Agrāhyam — अग्राह्यम् — ungraspable; not understandable

Ahalyā — अहल्या — beautiful; not ugly (from *a* = “not” and *halyā* = “ugly”)

1. The wife of the sage Gautama. Because of an infidelity, she was turned into stone by her husband’s curse but recovered her human form when touched by Lord Rāma’s foot. Her story is told in the *Rāmāyaṇa.*

Aham — अहम् — “I”; “I-awareness”; the notion of the ego; the individual soul; self-consciousness; “I”-consciousness; the pure inner Self

1. There are said to be two “I’s”: the lower self or egotistical individual and the higher self or the pure (*śuddha*) Self.
2. According to Kashmir Śaivism, it points to the free and Self-illuminating consciousness that resides in the Heart.

Aham-brahmāsmi — अहम् ब्रह्मास्मि — “I am the Absolute (Brahman)”

1. A Great Saying (*mahāvākya*) conveying the wisdom of the Upaniṣads which occurs in the *Bṛhadāraṇyaka Upaniṣad* of the *Yajur Veda*
2. See *mahāvākya.*

Aham vimarśa — अहम् विमर्श — pure “I”-consciousness

Ahaṅkāra — अहङ्कार — ’I’-ness; egoism; the concept of individuality (from the verb root *kṛ* = “action” + *aham* = “I”); literally = “the ‘I’-maker”

1. In the evolutionary process *ahaṅkara* is said to evolve from the intellect (*buddhi*) and give evolution to the senses (*indriya*) and the subtle essence of the elements (*tanmātra*) in turn. Its function is self-assertion. It is an aspect of the inner organ (*antaḥkaraṇa*) and it has the three aspects of *vaikārika* or *sattva, taijasa* or *rajas,* and *bhūtādi* or *tamas.*
2. See chart no. 12.

Āhāra — आहार — food; what is brought near (from *ā* + *hṛ* = “to bring near”)

Āhārya — आहार्य — adventitious

Āhāryāropa — आहार्यारोप — adventitious assumption

Āhārya-śaṅkā — आहार्यशङ्का — adventitious doubt

Āhāvanīya — आहावनीय — "to be offered into"

1. One of three fires of the *śrauta* ritual and the one into which the oblations are poured. (See *agni.*)

Ahiṁsā — अहिंसा — noninjury; nonviolence (from the verb root *hiṁs* = "to injure" + the prefix *a* = "not")

1. One of the great vows (*mahāvrata*) of the Jainas. It is the law of compassion in body, mind, and spirit. Negatively it means refraining from causing any injury, and positively it stands for the practice of love toward all living beings. (See *mahāvrata.*)
2. It is the first and most important of the abstentions (*yama*) of the Yoga System. It is the cardinal virtue upon which all others depend. It is the law of compassion in body, mind, and spirit. (See *yama.*)

Ahita — अहित — improper; not propitious

Ahrīka — अह्रीक — shamelessness

Aikṣata — ऐक्षत — "to see"; saw; thought; desired

Aikya — ऐक्य — oneness (see *sthala*)

Aikya-sāmānādhikaraṇya — ऐक्यसामानाधिकरण्य — grammatical coordination in the sense of oneness

1. In the sentence, "This is a cow," the word *this* refers to an individual object and the word *cow* refers to the generic attribute of cowness. In this example, the two words are equated due to their being in grammatical coordination to each other. (See *sāmānādhi-karaṇya.*)

Airavata — ऐरवत — "child of the water"

1. The white elephant produced at the churning of the ocean and given to Indra.

Aiśvarya — ऐश्वर्य — dominion; power; lordship; divine glory; majesty; splendor

1. An attribute of God (Īśvara) or any theistic deity. (See *Īśvara.*)

Aitihya — ऐतिह्य — tradition; historical evidence; rumor

1. A traditional belief or beliefs which have been handed down from generation to generation.
2. One of the means of valid knowledge (*pramāṇa*) according to the Paurāṇikas.

Aja — अज — unborn; unproduced; birthless; goat (from *a* = "not" + the verb root *ja* = "to be born")

Ajaḍa — अजड — immaterial; nonmaterial

1. According to Viśiṣṭādvaita Vedānta, immaterial substance is of two kinds: external (*parāk*) and internal (*pratyak*). The external is of two kinds: eternal manifestation (*nitya-vibhūti*) and attributive consciousness (*dharma-bhūta-jñāna*). The internal is also of two kinds: individual self (*jīva*) and God (Īśvara).

Ajahal-lakṣaṇā — अजहल्लक्षणा — nonexclusive implication

1. When the primary meaning of a sentence is not adequate to convey a coherent idea, then the secondary meaning is resorted to. In this case, the primary meaning is not totally rejected but is retained and added to by the implied meaning; e.g., "The red runs" means that the red horse runs. The primary meaning of "red" is retained and clarified by adding to it the implied meaning, namely "horse." See *lakṣaṇā*.

Ajāmila — अजामिल — name of a person rescued by God's grace

1. A *brahmin* who fell from his life of pure conduct when he was aroused by passion for a woman. But by invoking the name of God as the time of his death, he was redeemed and was taken to heaven by messengers of Viṣṇu. His life is an example that even the most wicked person can attain liberation, by God's grace.

Ajapa-japa — अजपजप — the natural *mantra* of the breath; natural repetition

1. The natural, involuntary, and effortless repetition of the *mantra* that goes on within every living creature in the form of the incoming and outgoing breath; repetitive prayer. Also known as *haṁsa*.

Ajāti — अजाति — nonorigination; birthless

1. A term employed by both Gauḍapāda and the Mādhyamika school of Buddhism to mean that nothing is born and nothing dies (though for different reasons). It says that the world and the individual are not there, have not been born, and will not die. Nothing is real from an ultimate standpoint.

Ajāti-vāda — अजातिवाद — the theory of nonorigination

1. The Advaita Vedānta theory, especially associated with Gauḍapāda, which denies any causal change. That which is nonexistent in the beginning and nonexistent at the end is also nonexistent in the middle and therefore completely nonexistent. See *ajāti*.

Ajīva — अजीव — nonsoul; what is inert or nonconscious; insentient

1. One of the two principles which constitute reality according to Jainism. It is comprised of five categories: matter (*pudgala*), medium of motion (*dharma*), medium of rest (*adharma*), space (*ākāśa*), and time (*kāla*).

Ajñā cakra — अज्ञा चक्र — the lotus of command; "command wheel"

1. One of the subtle centers of energy located along the spinal column. The spiritual center located between the eyebrows. The awakened *kuṇḍalinī* passes through this nerve plexus (*cakra*) only by the command (*ājñā*) of the *guru*, and for this reason it is also known as the *guru cakra*. When spiritual initiation (*śaktipāta*) is given, the *guru* often touches the seeker at this spot. (See *cakra*.)

Ajñāna — अज्ञान — ignorance; nescience (from the verb root *jñā* = "to know" + *a* = "not")

1. One of the five types of delusion (*mithyātva*) according to Jainism.
2. According to Advaita Vedānta, it is defined as beginningless (*ānādi*), positive (*bhāva-rūpa*), removable by right knowledge (*jñāna-nivartya*), having its locus either in the Absolute (Brahman) or in the individual (*jīva*), having the two powers of concealment (*āvaraṇa*) and projection (*vikṣepa*), and indeterminable (*anirvacanīya*). (See *avidyā* and *māyā*.)
3. Primal limitation (*mala*), according to Śaivism.

Ajñāna-vāda — अज्ञानवाद — agnosticism; the theory of disbelief

Ajñāta-jñāpana — अज्ञातज्ञापन — knowing what is not otherwise known; the unknown becoming known

Akala — अकल — without parts; an attribute of the Divine Being

Akalpita — अकल्पित — unimagined

Akāma — अकाम — desireless; passionless

Ākāṅkṣā — आकाङ्क्षा — expectancy; mutual affinity between words; syntax

1. One of the material conditions or causes which brings about a valid cognition from a proposition. Words must be compatible in order to fulfill this condition; e.g., a mere string of words such as man, horse, dog, cow, etc., does not produce a valid sentence.
2. See *asatti*, *yogyatā*, and *tātparya*.

Ākāra — आकार — form; category

Ākaraja — आकरज — mineral; one of the four kinds of fire (see *tejas*)

Ākāraja-bandha — आकारजबन्ध — limitation by form

Akarma-kṛta — अकर्मकृत — nonkarmically made

1. According to Viśiṣṭādvaita Vedānta, those bodies which are noneternal and non-*karma* made. These include the forms of God (Īśvara) such as the Great (*mahat*), etc., and the forms of divine incarnations (*avatāra*) assumed at their will (*saṅkalpa*).
2. See *anitya-śarīra*.

Akartṛ — अकर्तृ — not an agent; doerless (from *a* = "not" + the verb root *kṛ* = "to do")

Ākāśa — आकाश — "not visible"; ether; space; inner sky; sky; room; any type of space: physical, mental, intellectual, spiritual

1. Space, the subtlest of the five physical elements, which gives rise to the other four elements and which has the attribute of all-pervasiveness. It denotes any type of space: physical, mental, intellectual, and/or spiritual. It is also known as the inner mind or consciousness of an individual. (See *pañcabhūta* and *mahābhūta*.)
2. In Buddhism, one of the three *asaṁskṛta-dharmas*. It is held to be a permanent, omnipresent, immaterial substance. Its essence is free from obstruction. (See *asaṁskṛta-dharma*.)
3. In Jainism, it is an all-pervasive, subtle, existent substance which provides the ground for all other substances to exist. It is divided into space occupied by things (*lokākāśa*) and/or the space beyond, the void (*alokākāsa*).
4. According to Nyāya-Vaiśeṣika, it is what is inferred as the eternal and all-pervasive substratum in which sound inheres.
5. According to Sāṅkhya and Advaita Vedānta, it is one of the five elements which are produced and destroyed.
6. According to Sautrāntika, it is the same as the ultimate atom, since both are no more than notions.

Akevalatva — अकेवलत्व — manifoldness; multiplicity

Akhaṇḍa — अखण्ड — indivisible; whole; undivided (from *a* = "not" + *khaṇḍa* = "break")

Akhaṇḍa-deśa — अखण्डदेश — indivisible space

Akhaṇḍa kāla — अखण्डकाल — impartite time; indivisible time

1. It is held to be eternal and all-pervasive. See *kāla.*

Akhaṇḍākāra-vṛtti-jñāna — अखण्डाकारवृत्तिज्ञान — the modal cognition through which the Absolute (Brahman) is apprehended; direct knowledge of the Self (Ātman) in Advaita Vedānta

1. This is knowledge which arises through a mental mode, the object of which is the impartite Absolute (Brahman). This modification (*vṛtti*) is called the ultimate modification (*antya-vṛtti*). It destroys every other *vṛtti*, giving rise to the direct perception of Reality (*sākṣātkāra*), and then it also perishes, leaving only the Reality.

Akhaṇḍārtha — अखण्डार्थ — impartite; partless; identity

Akhaṇḍārtha-vākya — अखण्डार्थवाक्य — identity statement

1. A sentence where the subject and the predicate refer to the same entity. Each word has its own meaning and yet, both of them refer to one entity; e.g., "That thou art" (*tat tvam asi*) or "This is that Devadatta" (*so'yaṁ devadattaḥ*).
2. According to Advaita Vedānta, it is a literal expression of the non-dual Reality.
3. Viśiṣṭādvaita Vedānta holds that the grammar of language is the grammar of Reality and thus, unlike Advaita Vedānta, it posits that identity statements indicate a qualified Reality.

Akhaṇḍopādhi — अखण्डोपाधि — an attribute which is not a generic or class attribute but which is similar to it

Akhila — अखिल — undivided; complete; whole

Ākhyāna bhāga — आख्यानभाग — narrative part of a sacred text

Ākhyāta — आख्यात — verbal suffix

Akhyāti — अख्याति — nonapprehension; nonperception; noncognition

Akhyati-vāda — अख्यातिवाद — theory of nonapprehension

1. The theory of error of the Sāṅkhya and the Prābhākara-Mīmāṃsā schools. Error is conceived as a case of omission or nonobservation. When an individual mistakes a snake for a rope and makes the judgment "This is a snake," the error lies in the nonapprehension of the nonrelation between the perceived "this" and the remembered snake. There is no error in respect of the object which is seen, nor in respect of the snake remembered. The error is in one's failure to realize that they are nonrelated as subject and predicate. Thus error is due to incomplete knowledge and arises from nondiscrimination.
2. See *khyāti-vāda.*

Akiñcanatva — अकिञ्चनत्व — absolute want; meekness

Ākiñcanya — आकिञ्चन्य — sense of meekness

Akkamahādevī — अक्कमहादेवी — female Śaivite saint

1. (12th century) Also known as Mahādevī Akka. She was an ecstatic poet-saint of South India. In her short life she composed many devotional poems (*vācanas*) in the Kannada language. These poems were often addressed to Śiva as *Chennamallikārjuna*, "The Lord White as Jasmine."

Akliṣṭa — अक्लिष्ट — nonafflicted; unmoved (from *a* = "not" + the verb root *kliś* = "afflicted")

1. According to the Yoga school, a state of the mind which leads one toward liberation.

Akrama — अक्रम — not happening successively; happening at once

Akrodha — अक्रोध — absence of anger; angerless

Ākṛti — आकृति — form; uncreated; the eternal principle underlying words

Ākṣa — आक्ष — pertaining to the senses

Akṣapāda — अक्षपाद — name of Gautama, author of the *Nyāyasūtras*

Akṣara — अक्षर — imperishable; indestructible; immutable; undying; syllable (from *a* = "not" + *kṣi* = to destroy, perish")

1. A name for the Reality (Brahman) in its transcendent immutable aspect. Sometimes used as a name for *māyā* or *prakṛti.*
2. A name for the word *oṁ.*

Akṣaya — अक्षय — undecaying; everlasting

Ākṣepa — आक्षेप — objection

Akula — अकुल — without form; formless

1. A name for Śiva.

Ākuñcana — आकुञ्चन — contraction

1. One of the five types of action.
2. See *karma*.

Ākūta — आकूत — idea; intention

Alābha — अलाभ — loss

Alakṣaṇa — अलक्षण — indefinable; without any sign or mark

Ālambana — आलम्बन — support; supporting instrument; medium (from the verb root *lamb* = "to hand down" + *ā* = "hither, unto")

Alandi — अलन्दि — town in Maharashtra

1. Birthplace of Jñāneśvar Mahārāj and the place of his *samādhi* shrine.

Alaṅkāra — अलङ्कार — ornamentation; rhetoric

1. The science of poetry.

Ālasya — आलस्य — idleness; apathy; sloth; laziness

1. One of the obstacles to yoga.

Alāta-cakra — अलातचक्र — fire-brand circle

1. See *alāta śānti.*

Alāta-śānti — अलातशन्ति — quenching of the fire brand

1. Title of chapter 4 of the *Māṇḍūkyakārikā* in which Gauḍapāda explains the illusoriness of the phenomenal world by comparing it to the illusory designs produced by the waving of a fire brand.

Alaukika — अलौकिक — transcendental; supernormal

Alaukika-mukhya viśeṣyatā — अलौकिकमुख्यविशेष्यता — supernormal principal substantiveness or particular

Alaukika-sākṣātkāra — अलौकिकसाक्षात्कार — supernormal immediate apprehension

Alaukika-sannikarṣa — अलौकिकसन्निकर्ष — supernormal contact

1. Of three types: *samanya-lakṣaṇa*—when the generic nature of the individual is perceived; *jñāna-lakṣaṇa*—something is seen and its invisible qualities are also perceived; *yogaja*—yogic intuition.

Alaukika-viṣayatā — अलौकिकविषयता — supernormal objectness

Alaya — अलय — indissoluble; imperishable; unending

Ālaya — आलय — storehouse; receptacle

Ālaya-vijñāna — आलयविज्ञान — store consciousness; repository of everything

1. A term used in Yogācāra Buddhism to indicate the storehouse consciousness. The Yogācārins posit a reality of nothing by ideas, consciousness (*vijñāna*), and this storehouse is the carrier of all latent potencies and the receptacle for all accumulating tendencies. It can also mean the transcendent and eternal Reality that is the Absolute Consciousness. Thus, depending upon one's perspective, it is either the continually changing stream of consciousness or the Absolute Being itself. As it is always changing, dynamic, and a continuum that is one and homogenous, it is unanalyzable by the faculty of reasoning.

Aliṅga — अलिङ्ग — without any characteristic or mark

1. Sometimes used in reference to one perspective of the Sāṅkhyan Nature (*prakṛti*) in which no characteristic may be affirmed of it.

Allama Prabhu — अल्लम प्रभु — Śaivite saint

1. (12th century) A great Śaivite saint of South India, also known as Prabhudeva. He presided over a group of Viraśaiva saints who completely rejected formal ritual. He composed many beautiful *vācanas* (devotional poems) in the Kannada language.

Alobha — अलोभ — disinterestedness; not greedy

Ālocana — आलोचन — bare awareness; simple perception; nondeterminate cognition; critical self-examination

Ālocana-jñāna — आलोचनज्ञान — sense cognition; cognition of bare awareness

Aloka — अलोक — the transcendent region of liberated souls according to Jainism

Āḷvār — (Tamil) — आळ्वार् — "one who has taken a deep plunge into the ocean of divinity"; South Indian Vaiṣṇavite saints

1. In the *Bhāgavata-purāṇa* it is said that the devotees of Lord Viṣṇu would appear in South Indian on the banks of rivers. This reference is to the twelve *Āḷvārs* who were wandering saints dedicated to spreading Viṣṇu's glory by songs. They propagated the path of devotion. Their compositions are collected in the *Nālāyira-divya-prabandha* (*The Book of Four Thousand Divine Stanzas*).
2. The twelve *Āḷvārs* are Periyāḷvār, Āṇḍāḷ, Kulaśekhara Āḷvār, Tirumaḷiśai Āḷvāvār, Tiruppāṇāḷvār, Madhurakavi Āḷvār, Tirumaṇgai Āḷvār, Nammāḷvār, Bhūdattāḷvār and Pey Āḷvār.

Amala — अमल — pure; immaculate; free from defects (from *a* = "not" + *mala* = "impurity")

1. *Amalā* is a name of Lakṣmī.

Amāri — अमारि — prohibition of animal sacrifice

Amarṣa — अमर्ष — passion; anger; impatience

Amātrā — अमात्रा — modeless; the fourth (*turīya*) state (see *turīya*)

Amāvāsya — अमावास्य — "one"; new moon

1. The fifteenth day of the lunar month. It is the day of the half moon or the fifteenth *tithi* of the dark fortnight.

Ambā — अमबा — "mother"; a name of the divine Mother; the beautiful form of Durgā

1. One of the names for Pārvatī.

Ambhaḥ — अमभरु — a form of laziness (see *tuṣṭi*)

Ambikā — अमबिका — "the mother"

1. One of the names for Pārvatī.
2. The wife of Agni.

Amitābha — अमिताभ — immeasurable glory (from *amita* = "unmeasured" + *ābhā* = "splendor")

1. The Buddha of unmeasurable splendor. He is the Buddha of the three forms: The *Dharmakāya* or Absolute, the *Saṃbhogakāya* or Divine Incarnation, and the *Nirmāṇakāya* or historical Buddha.

Āmnāya — आम्नाय — tradition; scripture; lineage

Amoṣa-dharma — अमोषधर्म — that which is not lost; preserved teachings

Amṛta — अमृत — "not death" (from the verb root *mṛ* = "to die" + the prefix *a* = "not"; immortal; immortality; divine nectar; juice of divine delight; ambrosia; mystical bliss

1. The nectar of immortality. The divine nectar which flows down from the thousand-petaled lotus (*sahasrāra cakra*) when one has raised the *kuṇḍalinī.*
2. The elixir of immortality which was the first item to emerge from the ocean of milk when the gods and demons churned it.

Aṁśa — अंश — part; component; limb; fragment

1. It is the God's given share. Sometimes it is said to be that which is obtained by luck, accident, spoils of war, windfall profits, etc. It is the mysterious portion of a sacrifice which goes to the Gods.

Āṁśavatāra — आंशवतार — minor incarnation (of Viṣṇu)

Aṁśa traya — अंशत्रय — the triple aspects

1. They are the method, the means, and the end.

Aṁśin — अंशिन् — whole

1. One of the ten categories in Dvaita Vedānta. It is neither the parts, nor their relation, nor both.
2. See *padārtha* and chart no. 6.

Amūrta — अमूर्त — formless; without form; void; subtle

Anabhibhava — अनभिभव — not being overcome

Anabhivyakta — अनभिव्यक्त — potential; unmanifest

Anadhigata — अनधिगत — previously unacquired; original

Anadhigata-artha — अनधिगतार्थ — what is not known

Anadhyavasāya — अनध्यवसाय — want of definite knowledge; indefinite correlation (see *saṁśaya*)

Anādi — अनादि — beginningless; eternal

1. According to Advaita Vedānta, six things are eternal: Brahman (Absolute), Īśvara (God), *jīva* (individual), *avidyā* (ignorance), the difference between the *jīva* and Īśvara, and the relation between pure consciousness and *avidyā*.

Anāgāmin — अनागामिन् — never returner (from *an* = "not" + *āgāmin* = "one coming")

1. A Buddhist aspirant who has destroyed all the obstacles to perfection (*nirvāṇa*). Such a one will never be born into the cycle of birth and death again.
2. See *bodhisattva*.

Anāgata — अनागत — future; not yet come into existence

Anāhata — अनाहत — "unbeaten"; unstruck; continuous inner resonance; the heart; the heart center; the inner divine melody; *Om*

1. The twelve-petaled lotus or subtle center of psychic energy lying in the central channel (*suṣumṇā nāḍī*). The lotus of the heart is the fourth plexus (*cakra*). (See *cakra*.)

Anāhata nāda — अनाहत नाद — continuous sound

1. The inner divine melody; the "unstruck" sound heard in meditation. (See also *nāda*.)

Anaikāntika hetu — अनैकान्तिकहेतु — nonabsolute reason

1. A type of fallacy in inferential reasoning wherein the concomitance of the middle term (*hetu*) with the major term (*sādhya*) is not absolute; e.g., sound is eternal since it is an object of knowledge. (Being an object of knowledge, it is found present in eternal as well as noneternal things.)
2. See *hetvābhāsa*.

Anaikāntikatva — अनैकान्तिकत्व — inconclusiveness

Anakṣara — अनक्षर — without letters; nonalphabetic

Ānanda — आनन्द — bliss; delight; a type of *samādhi* in which the mind concentrates on the intellect (from the verb root *nand* = "to rejoice")

Ānandamaya-kośa — आनन्दमयकोश — the sheath of bliss

1. The innermost of the five sheaths enveloping the self. (See *kośa.*)
2. Truly speaking it is infinite, transcendent, and perfect and not really a sheath, according to some schools, but the very essence of the Self.
3. It is also known as the causal body (*kāraṇa-śarīra*), according to Advaita Vedānta.

Ānanda śakti — आनन्दशक्ति — the power of absolute bliss

Ānanda-tāratamya — आनन्दतारतम्य — gradation of bliss

1. The nature of release is graded in Dvaita Vedānta according to the soul's level of knowledge. The four levels are entering the abode of Viṣṇu (*sālokya*), proximity to God (*sāmīpya*), having the form of God (*sārūpya*), and united to God (*sāyujya*).

Ananta — अनन्त — "infinite"; without end; endless; name of the snake upon which Viṣṇu rests (from *a* = "not" + *anta* = "end")

Ananta-darśana — अनन्तदर्शन — infinite perception

1. According to Jainism, the soul, in its pure state, possesses infinite perception.

Ananta-jñāna — अनन्तज्ञान — infinite knowledge

1. According to Jainism, the soul, in its pure state, possesses infinite knowledge.

Anantara — अनन्तर — immediate; proximity

Ananta-sukha — अनन्तसुख — infinite bliss

1. According to Jainism, the soul, in its pure state, possesses infinite bliss.

Ananta-vīrya — अनन्तवीर्य — infinite power

1. According to Jainism, the soul, in its pure state, possesses infinite power.

Ananya — अनन्य — similar but not equal; nondifferent; identical; nonseparate

1. One who has realized his or her oneness with the Absolute (Brahman).

Ananyārha-śeṣatva — अनन्यार्हशेषत्व — absolute serviceability to one only

Ananyathā-siddha — अनन्यथासिद्ध — indispensable antecedent

1. A technical term employed by the Vaiśeṣika school. The cause is the indispensable or necessary antecedent of the effect.

Anapadeśa — अनपदेश — fallacious middle

1. An instance of fallacious reasoning wherein there is no connection between the major and middle terms.

Anapekṣa — अनपेक्ष — independent

Anartha — अनर्थ — suffering; evil; harmful

Anartha-daṇḍa-vrata — अनर्थदण्डव्रत — a Jaina ethical code of conduct which enjoins one to abstain from harmful activities

1. Refraining from the minor types of evil activity: contemplating harm to oneself or others; purposeless mischief such as gambling, etc.; having articles of destruction (guns, poisons, etc.); giving harmful advice; and purposeless listening.

Anartha-hetu — अनर्थहेतु — undesired middle term (see *anumāna*)

Anarvācīna — अनर्वाचीन — ancient determinate and indeterminate perception

1. A type of perception which does not need the help of the sense organs. (See *pratyakṣa*.)
2. It is the knowledge possessed by God (Īśvara), eternals (*nityasūri*), and liberated souls (*mukta*) according to Viśiṣṭādvaita Vedānta.

Anārya — अनार्य — ignoble; unholy

Anaśakti Yoga — अनशक्ति योग — the *yoga* of nonattachment, of desirelessness.

Anaśana — अनशन — an external penance in Jainism; fasting

Anāśrava — अनाश्रव — undefiled

Anaśṛta-tattva — अनशृततत्त्व — independent categories (unaffected by *māyā*)

1. The first five categories in Kashmir Śaivism. (See chart no. 9.)
2. An act of cognizing consciousness in which there is no objective content as yet.

Anātha — अनाथ — without a protector

Anātman — अनात्मन् — without substance; not-self (from *an* = "not" + *ātman* = "Self")

1. The Buddhist theory of the nonexistence of the soul.

Anatta — (Pāli term) — अनत्त — same as *anātman*

Anaupādhika — अनौपाधिक — unconditional; necessary (see *vyāpti*)

Āṇava — आणव — impurity of ignorance; impurity of minuteness; veil; stain

1. One of the impurities or limitations which brings about bondage of the universal Self and reduces it to a limited, individual being; the individual's innate ignorance of his true nature. (See *mala.*)
2. It is the root impurity (*mūla-mala*). It is the cause of delusion by which the infinite soul becomes finite. It is a beginningless positive entity which is the original cause of soul's bondage. It is due to *āṇava* that the other two *malas*—*karma* and *māyā*—get tainted and become fetters for the soul. It has two powers: *āvāraka-śakti* (concealing) and *adhoniyāmaka-śakti* (projecting).

Āṇava mala — आणव मल — (see *āṇava*)

Anavakāśa — अनवकाश — that whose scope remains unfulfilled

Anavasthita — अनवस्थित — "instability"; inability to find a footing; mental unsteadiness

1. One of the obstacles (*antarāya*) of Yoga. (See *antarāya.*)

Anavasthā — अनवस्था — infinite regress; *regressus ad infinitum* (see *tarka*)

Āṇavopāya — आणवोपाय — "atomic means"; path of Self-limitation

1. One of the four steps to liberation according to Kashmir Śaivism. It refers to the approach through individual effort. The *yoga* whereby the individual utilizes his senses, breath (*prāṇa*), mind (*manas*), sound, etc., for Self-realization. It is also known as *āṇava upāya*, *bheda upāya*, or *kriyā upāya*. (See *upāya.*)

Ānaya — आनय — bring

Aṇḍa — अण्ड — cosmic sphere(s); the whole

1. They are infinite in number according to some traditions.

Aṇḍaja — अण्डज — egg-born body

Andha-tāmisra — अन्धतामिस्र — a type of false knowledge; self-love (see *viparyaya*)

Anekānta — अनेकान्त — manifoldness; versatility of aspects

1. According to Jainism, nothing can be affirmed absolutely as all affirmations are true only under certain conditions.
2. See *anekānta-vāda*.

Anekānta-vāda — अनेकान्तवाद — the theory of relative pluralism; manifoldness

1. According to Jainism, all things are relatively manifold. Nothing can be affirmed absolutely (as all affirmations are true only under certain conditions). Thus, the nature of Reality can only be expressed in several steps; no single definition is adequate to describe all of its manifoldness. (See *sapta-bhaṅgi.*)

Aṅga — अङ्ग — "limb"; individual part; accessory; member; technique; a scripture (from the verb root *ang* = "to move")

1. There are eight limbs to Patañjali's *rāja-yoga.* (See *aṣṭāṅga-yoga.*)
2. According to Buddhism, the name of each member of the twelve links in the causal chain of existence. (See *pratītyasamutpāda.*)
3. According to Jainism, the *Aṅgas* are its chief scriptures. (See *Aṅgaḥ.*)

Aṅga-bāhya — अङ्गबाह्य — not incorporated in the twelve *Aṅgas*; subsidiary canon

1. One of the two classes of knowledge contained in the Jaina scriptures. This class has twelve varieties within it. (See *śruta-jñāna.*)

Aṅgāḥ — अङ्गाः — the name of the Jaina sacred books or canonical literature

1. There are eleven *Aṅgas* which constitute the oldest existing Jaina canon.
2. See chart no. 2.

Aṅga-praviṣṭha — अङ्गप्रविष्ट — incorporated in the twelve *Aṅgas.*

1. One of the two classes of knowledge contained in the Jaina scriptures. (See *śruta-jñāna.*)

Aṅga-sthala — अङ्गस्थल — part of the classification scheme of Vīra Śaivism (see *ṣaṭ-sthala, liṅga-sthala*, and chart no. 14)

Aṅgatva-bodhaka-pramāṇa — अङ्गत्वबोधकप्रमाण — the valid means of knowledge which gives knowledge of ancilliaries

1. According to Mīmāṃsā, the list of principles by which one could decide whether there obtains a subsidiary relation or not
2. These principles are direct assertion (*śruti*), indication or capability (*liṅga*), context (*prakaraṇa*), position or proximity (*sthāna*), syntactical relation (*vākya*), and designation (*samākhyā*).

Aṅgi — अङ्गि — the whole

1. According to Viśiṣṭādvaita Vedānta, the individual is a part (*aṅga*) or mode (*prakarā*) of God who is the whole (*aṅgi*). God (Īśvara), together with individuals and matter, is an organic whole.

Aṅgiras — अङ्गिरस् — Vedic sage (*ṛṣi*)

1. One of the seven celestial sages. (See *ṛṣis*.)

Aṅgulitva — अङ्गुलित्व — fingerness

Anicca — (Pāli) — अनिश्च — see *anitya*

Aṇimā — अणिमा — little; minute; atomization

1. The capacity to become small like an atom and to be invisible. One of the supernatural powers of Yoga. (See *aṣṭa-aiśvarya*.)

Animitta — अनिमित्त — no cause; uncaused

Anindriya — अनिन्द्रिय — not a sense organ

Anirmokṣa prasaṅga — अनिर्मोक्षप्रसङ्ग — impossibility of release from the cycle of birth and death

Aniruddha — अनिरुद्ध — free; without hindrance; unobstructed; one of the four *vyūhas* of the theistic systems

1. He emanates from *Pradyumna* and rules over ego (*ahaṅkāra*). He protects the creation and makes known liberation which results from practice (*sādhana*). He has consummate potency and splendor. He is the origin of the sub-*vyūhas*; viz., *Hṛṣīkeśa, Padmanābha*, and *Dāmodara*. (See *vyūha*.)

Anirvacanīya — अनिर्वचनीय — indeterminable as either real or unreal; indeterminability; inexplicable; ineffable; inexpressible (see *avidyā*)

Anirvacanīya-anupapatti — अनिर्वचनीय अनुपपत्ति — the untenability of the indefinability of ignorance (*avidyā*)

1. One of Rāmānuja's seven major objections against the Advaita the-

ory of ignorance (*avidyā*). (See *saptavidhā-anupapatti.*)

Anirvacanīya-khyāti — अनिर्वचनीयख्याति — the indefinability of apprenhesion

1. The theory of error of Advaita Vedānta. Advaita Vedānta holds that the object of error is neither real nor unreal. As the object of error is sublatable, it is not ultimately real. And as the object of error is perceivable, it cannot be said to be totally unreal. It cannot be both real and unreal for that amounts to a violation of the law of contradiction. For perceptual error to take place, two main factors are necessary: there must exist a substratum (*adhiṣṭhāna*) on which the false is superimposed, and there must be a defect (*doṣa*) called ignorance. This ignorance projects the false object upon the substratum. (See *khyāti.*)

Anirvācyā-vāda — अनिर्वाच्यावाद — the doctrine of the indeterminable, the indefinable, the inexpressible

Anisargaja — अनिसर्गज — not natural

Aniṣṭa — अनिष्ट — undesirable

Anitya — अनित्य — impermanent; transient (from *a* = "not" + *nitya* = "constant")

Anitya-doṣa — अनित्यदोष — occasional defect

Anitya-phala — अनित्यफल — noneternal results; transitory fruits

Anitya-śarīra — अनित्यशररि — noneternal bodies

1. They are twofold: non-*karma*-made bodies (*akarma-kṛta*) and *karma*-made bodies (*karma-kṛta*). Again, they are classified as either nonambulant or ambulant.

Anityatā — अनित्यता — transitoriness

Anitya-vāda — अनित्यवाद — the doctrine of momentariness (see *kṣaṇika-vāda*)

Aniyata-vipāka — अनियतविपाक — fruition of action(s) not restricted to one life

Añjali — अञ्जलि — handful (of flowers, etc); two hands held with palms together, as in greeting

Aṅkura — अङ्कुर — sprout

Aṅkuśa — अङ्कुश — goad; one of the divine weapons (from the verb root *añc* = "to bend" or from *ā* + *kuñc* = "to contract, make curved, crooked")

Annam — अन्नम् — "food" (from the verb root *ad* = "to eat")

Annamaya-kośa — अन्नमयकोश — "the sheath of food"

1. It is the outermost sheath enveloping the individual soul. It is made of food and is also called the physical body or the gross body. (See *sthula-śarīra.*)

Annapūrṇā — अन्नपूर्ण — "full of food"; goddess of food (from *anna* = "food" + *pūrṇa* = "full")

1. The great Goddess (Śakti) depicted as the Goddess of food and abundance.

Anottapa — अनोत्तप — hardness of heart

Anṛta — अनृत — falsehood; against the law; untruth

Anta — अन्त — extremity; end; death; essence of

Antaḥ-karaṇa — अन्तःकरण — the internal organ; inner sense; inner instrument; "inner causes"

1. It is comprised of the intellect, the mind, the ego, and the consciousness (*buddhi, manas, ahaṅkāra,* and *cit*), according to Advaita Vedānta. The Sāṅkhya school recognizes only the intellect, mind, and ego as comprising the inner organ.
2. It is the seat of the functions of the senses as distinct from their outer organs. It receives and arranges what is conveyed to it through the senses. It reflects objects by its relation with the self (*puruṣa*) according to Sāṅkhya or by its relation to the Self (Ātman) according to Advaita Vedānta.
3. According to Advaita Vedānta, the perceived variations of different individuals' cognitions are due to the differences in their respective *antaḥkaraṇas.*
4. The inner organ functions by streaming out to an object, illumining it, assuming its shape, and then cognizing it according to Advaita Vedānta.

Antaḥ-karaṇa-vṛtti — अन्तःकरणवृत्ति — mental mode; modification of the internal organ

1. In perception, the mind becomes identified with the object perceived and takes its form.

Antaḥ-prajñā — अन्तःप्रज्ञा — inwardly cognitive

1. The dream state wherein consciousness still functions but is not externally manifested. This dream consciousness is technically called *taijasa*. Here the dreamer experiences subtle objects which are projections of the mind. (See *taijasa*.)

Antaḥ-praveśa — अन्तःप्रवेश — entering into

Antara — अन्तर — internal; interior; inside

Antarā-bhava — अन्तराभव — an intermediate state between death and rebirth according to Buddhism

Antaraṅga-sādhana — अन्तरङ्गसाधन — proximate aid to liberation

1. In *rāja-yoga*, the last three limbs of the *aṣṭāṅgayoga*; i.e. contemplation, meditation, and union (*dhāraṇā, dhyāna,* and *samādhi*) are known as the internal spiritual disciplines.
2. See *sādhana-catuṣṭaya* and *aṣṭāṅgayoga*.

Antarātman — अन्तरात्मन् — conscience; inner self

Antarāya — अन्तराय — obstacle; a subtype of (*karma*) particle which binds the soul

1. The *Yoga Sūtra* lists the following obstacles on the path of *yoga*: illness (*vyādhi*), languor (*styāna*), doubt (*saṁśaya*), heedlessness (*pramāda*), sloth (*ālasya*), dissipation (*avirati*), false vision (*bhrānti-darśana*), nonattainment of the higher levels (*alabdha-bhūmikatva*), and instability (*anavasthitva*). These are all called distractions (*vikṣepa*).
2. According to Jainism, they are of five types and are responsible for obscuring the inherent power of the soul. They obscure, respectively, charity, profitmaking, enjoyment, will power, and circumstances under which enjoyment will be possible. These actions (*karma*) determine the inborn energy of the soul by the obstruction of which it prevents the doing of a good action when there is a desire to do it. (See *aghāti-karma*.)

Antarbhūta-kārayitā — अन्तर्भूतकारयिता — immanent cause of creation

Antarikṣa — अन्तरिक्ष — "sky"; atmosphere (from *antara* = "in the middle, between" and the verb root *kṣam* = "to endure"; or from *antar* = "within" + *kṣi* = "to destroy, annihilate, or to possess")

Antar-mukha — अन्तर्मुख — "inward vision"

1. According to Kashmir Śaivism, Śiva limits His powers through inward vision so that the withdrawal of the world is effected.

Antar-vyāpti — अन्तर्व्याप्ति — inner concomitance

1. Concomitance between that which has the characteristic of the mark (*liṅga*) and that which has the characteristic of the subject (*sādhya*); e.g., fire, in the sentence "Where there is smoke there is fire."

Antaryāga — अन्तर्याग — internal sacrifice (from *antar* = "within, inner" and *yāga* = "to sacrifice")

1. The process whereby an overt form of action is made into a mental, contemplative act.

Antaryāmin — अन्तर्यामिन् — indweller; inner guide; inner ruler; the spark of divinity within; the "witness" who dwells within every living being (from *antar* = "within, inner" + *yāmin* = "guide")

1. The immanent form of God (present in the heart).
2. The cosmic form of the Self as associated with illusion (*māyā*). (See *Īśvara.*)

Antya-viśeṣa — अन्त्यविशेष — ultimate particularity

1. For example, the atoms (*aṇu*) of the Vaiśeṣika system.

Antyeṣṭi — अन्त्येष्टि — last rites

1. These include cremation (then) ten days of mixing sesame with water and various leaves; offering of a small ball of rice (*piṇḍa*).

Aṇu — अणु — "atom"; atomic; elementary particle; that which cannot be further divided; an individual being

1. The smallest indivisible particle of matter of which all material things are ultimately produced. They are said to be eternal.
2. Viśiṣṭādvaita Vedānta calls the size of the soul "atomic."
3. According to Jainism, atoms have touch, taste, smell, and color. Two atoms form a compound (*skandha*). They maintain that atoms are in contact with one another (a fact which Buddhists deny).
4. According to the Vaiśeṣikas, they are insentient. Two of them grouped together form a *dyad* and three *dyads* together form a *triad*, which is the smallest visible substance. The four elements—earth,

air, fire, and water—are atomic in their primary form. The variety seen in the universe is due to the number of atoms in a particular object's composition. Atoms are eternal and qualitatively differ as smell, taste, color, and touch. Atoms have no parts, are nonspatial, and are globular (*pārimāṇḍalya*).

5. In Kashmir Śavisim, it is a technical term referring to the individual soul (*jīva*).

Anubandha-catuṣṭaya — अनुबन्धचतुष्टय — four prerequisites

1. There are four preambulary factors to a philosophical work: the subject matter (*viṣaya*), the aim (*prayojana*), the relation (*sambandha*), and the persons for whom the work is meant (*adhikārīn*).

Anubhāga — अनुभाग — intensity

1. According to Jainism, one of the four types of bondage. (See *bandha*.)

Anubhava — अनुभव — perception; direct presentation; knowledge; experience

1. According to Jainism, the result or retribution of an action; intensity.
2. According to Advaita Vedānta, it is the final court of appeal: hear the truth—*śruti*; reflect upon it—*yukti*; direct personal experience—*anubhava*).

Anubhāva — अनुभाव — that which indicates a feeling (from the verb root *bhū* = "to be become, exist" + *anu* = "along, after")

1. According to Indian aesthetics, this is one of the three factors regarded as the efficient cause of the essence of bliss (*rasa*). It is the effect or manifestation of an emotion. All the physical changes that accompany an emotion come under this term. They are of two main types: *sāttvika-bhāvas,* which are involuntary expressions of an emotion which cannot be produced at will, and *bhāvas* other than *sāttvika-bhāvas*. Bharata enumerated eight *sāttvika bhāvas:* stupefactions (*stambha*), perspiration (*sveda*), horripilation (*romāñca*), trembling (*vepathu*), change of voice (*svara-bheda*), change of color (*vaivarṇya*), shedding tears (*aśru*), and fainting (*pralaya*). (See *rasa*.)

Anubhūta — अनुभूत — subperceptional

Anubhūti — अनुभूति — direct apprehensions; experience which reveals new knowledge; experience

Anudbhūtatva — अनुद्भूतत्व — nonmanifestedness

Anuddharṣa — अनुद्धर्ष — not overjoyed (see *sādhana-saptaka*)

Anugraha — अनुग्रह — grace; attraction; "favor"

1. Divine grace is often cited as the cause of liberation. (See *kṛpā.*)

Ānukūlyasa saṅkalpaḥ — आनुकूल्यस्य सङ्कल्पः — to conceive what is in conformity with the will of God (Īśvara) (see *prapatti*)

Anuloma — अनुलोम — in a natural order

Anumāna — अनुमान — inference; syllogism; instrument of inference (from the verb root *mā* = "to measure, prepare, display" + *anu* = "along, after")

1. Literally it means "after-knowledge," that is, knowledge which "follows other knowledge." Inferential knowledge is knowledge that results through the instrumentation of some other knowledge (*jñāna-karaṇaka-jñānam*).
2. It is the efficient instrument of inferential cognition.
3. It is divided into knowledge for others (*parārtha*) and knowledge for oneself (*svārtha*), due to distinctions according to purpose; or it is divided into *parvavat, śeṣavat,* and *sāmānyatodṛṣṭa,* due to distinctions according to the kinds of relation (*vyāpti*); or it is divided into *kevalānvayi, kevala-vyatireki,* and *anvaya-vyatireki,* due to distinctions according to the establishment of the *vyāpti.* (See *vyāpti.*)
4. Nyāya claims there are five members of a syllogism: thesis (*pratijñā*), reason (*hetu*), exemplification (*udāharaṇa*), subsumptive correlation (*upanaya*), and the conclusion (*nigamana*).
5. Mīmāṃsā claims there are needed only three members in a syllogism and they may be comprised of either the *pratijñā, hetu,* and *udāharaṇa* or of the *udāharaṇa, upanaya,* and *nigamana.*
6. Buddhism claims that only two members of a syllogism are necessary: the *udāharaṇa* and *upanaya.*
7. There are five conditions to be fulfilled in a valid inference: the reason must be present in the minor term; the reason must be found wherever the major term is found; the reason must not be found wherever the major term is not found; the reason must not be related to something absurd; and the reason must not be contradicted by an equally strong middle term.
8. Some old Naiyāyikas claimed there were ten members of an inference: desire to know the truth (*jijñāsā*), doubt about the real nature of a thing (*saṁśaya*), capacity of the *pramāṇas* to lead to true knowledge (*śakyaprāpti*), the purpose of making an inference (*prayojana*), removal of all doubts about the truth of an inference (*saṁśaya-vyudāsa*), thesis (*pratijñā*), reason (*hetu*), example (*udāharaṇa*), ap-

plication of the example (*upanaya*), and the final conclusion (*nigamana*).

9. See *liṅga-parāmarśa-vyāpti*, and *hetvābhāsa*.

Ānumānika — आनुमानिक — inferential

Anumeya — अनुमेय — object of inference

Anumiti — अनुमिति — inference

Anumiti-karaṇa — अनुमितिकरण — prime cause of inference

Anupalabdhi — अनुपलब्धि — noncognition; nonapprehension; nonperception

1. The Bhāṭṭa Mīmāṃsakas and the Advaita Vedāntins hold that nonexistence (*abhāva*) is known through noncognition. The absence of an object is known due to its nonperception. It is the specific cause of an immediate knowledge of nonexistence. It is based upon the presumption that nonexistence is a separate category. The above two schools are the only schools to accept noncognition as a separate valid means of knowledge (*pramāṇa*). Even as positive apprehension of some existent through a valid means of knowledge is a way of cognizing, so is the nonapprehension of something another way of cognizing according to these two schools. The critics say that this is merely a variant of perception and not really a separate source of cognition. However, as it is the specific cause of an immediate knowledge of nonexistence which is not produced by any other means of knowledge, it deserves a place in the list of valid *pramāṇas* (or so claim the Bhāṭṭa Mīmāṃsakas and the Advaita Vedāntins). (See *pramāṇa*.)

Anupalambha — अनुपलम्भ — nonapprehension

Anupapatti — अनुपपत्ति — untenability (see *saptavidhā-anupapatti*)

Aṇuparimāṇa — अणुपरिमाण — size of the atom; atomic measurement

Anupasamhārin — अनुपसंहारिन् — nonconclusive reason

1. A type of fallacious reasoning in which the reason has no affirmative or negative example; e.g., all things are noneternal because they are knowable. (See *savyabhicāra*.)

Anupāya — अनुपाय — "without means"; way without a way; the highest path toward Self-realization

1. One of the four means or steps to liberation according to Kashmir Śaivism. It involves a spontaneous realization of the Self without any special effort. (See *upāya*.)

Anu-pramāṇa — अनुप्रमाण — secondary means of knowledge

1. The sources of valid knowledge are held to be secondary means according to Dvaita Vedānta. They are the means (of acquiring valid knowledge) though they reveal an object only indirectly. These means include perception, inference, and verbal testimony. It is *kevala-pramāṇa* which is defined as giving knowledge of an object as it is. (See *kevala-pramāṇa*.)

Anuprekṣā — अनुप्रेक्षा — a process to stop the inrush of *karma* particles; reflection

1. According to Jainism, it is one of the *bhāva-saṁvaras*. It consists of meditation on the transient character of the world, on one's helplessness without the truth, on the cycles of birth and death, on one's duties and responsibilities for one's good and bad actions, on the distinction between the soul and nonsoul, on the defects of the physical body, on the influx of matter (*karma*) and its stoppage and destruction, and on the essential principles of the soul, the world, knowledge, faith, and conduct. (See *bhāva-saṁvara*.)

Ānupūrvī — आनुपूर्वी — particular order; regular

Anurāga — अनुराग — devotion; intense love (toward the Divine)

Anuśasana — अनुशसन — instruction; explanation; precept (from the verb root *śas* = "to chastise, correct, restrain, teach" + *anu* = "after, with")

1. An explanatory treatise on "what has been taught before."

Anusandhāna — अनुसन्धान — subsumptive correlation; the application; contemplation

1. The Vaiśeṣika technical term for *upanaya*, one of the five members of a syllogism.

Anusmṛti — अनुस्मृति — remembrance

Anusmṛti-nirdeśa — अनुस्मृतिनिर्देश — reminiscent discrimination referring only to the past (see *nirdeśa*)

Anuṣṇāśīta — अनुष्णाशीत — lukewarm

Anuṣṭhāna — अनुष्ठान — observance; pursuit; religious exercise (from the root *sthā* = "to stand" + the prefix *anu* = "after")

1. Ritualistic repetition of a *mantra* for a set number of times during a given period.

Anuṣṭhiti — अनुष्ठिति — action

Anusvāra — अनुस्वार — nasal resonance

Anutpāda — अनुत्पाद — "not being born"; nonproduction; not undergoing another birth

Anuttamāmbhas — अनुत्तमाम्भस् — increase of desires leading to greater disappointments (see *tuṣṭi*)

Anuttara — अनुत्तर — "beyond which there is nothing"; the Highest, the Supreme, the Absolute

1. A name for Reality, according to Kashmir Śaivism, beyond which there is nothing.

Aṇutva — अणुत्व — smallness

1. According to Nyāya-Vaiśeṣika, smallness (*aṇutva*) and largeness (*mahattva*) are the two main varieties of size.

Anuvāda — अनुवाद — restatement; translation (see *artha-vāda*)

Anuvādaka — अनुवादक — corroborative; translator

Aṇu-vrata — अणुव्रत — the lesser or minor vows

1. The five vows which a householder or layperson is prescribed to observe in Jainism. These observances consist of nonviolence, truthfulness, nonstealing, celibacy, and noncovetousness. These vows are the same in form as those enjoined upon the monks and nuns, with the exception that they are milder and a less scrupulous observance is expected and enjoined.
2. See *mahā-vrata* and compare with *yama*.

Anu-vṛtta — अनुवृत्त — continuity; persistence

Anuvyañjana — अनुव्यञ्जन — secondary mark; token

Anu-vyavasāya — अनुव्यवसाय — recognition; reperception; reflexive cognition

1. That is, "I know that I know X."

Anu-vyavasāya-jñāna — अनुव्यवसायज्ञान — after-cognition; reflexive cognition; aware of awareness

1. According to Nyāya, a cognition wherein both knowledge and the knowing subject are revealed. A cognition wherein the mind comes into contact for a second time with a cognition which has already been perceived.
2. A second-order knowledge.

Anuyoga — अनुयोग — exposition; a group of postcanonical texts in Jainism

Anuyogin — अनुयोगिन् — correlate

1. The ground or substrate of nonexistence. The locus of noncognition. When two things are related, the correlate exists in the countercorrelate or locus; e.g., between a pot and the floor, the floor is the locus or ground for the pot. It is also known as *pratiṣedha-viṣaya*. (See *pratiyogin*.)

Anvāgata — अन्वागत — connected

Anvaya — अन्वय — positive; affirmative; nexus

Anvaya-dṛṣṭānta — अन्वयदृष्टान्त — affirmative example; "seeing the positive"

Anvaya-sahacāra — अन्वयसहचार — sequence of positive factors

Anvaya-vyāpti — अन्वयव्याप्ति — positive concomitance

Anvaya-vyatireka — अन्वयव्यतिरेक — positive and negative concomitance

1. A type of inference based upon the invariable concomitance of agreement in presence and agreement in absence. In this type of inference, the reason (*hetu*) is both copresent and coabsent with the major term (*sādhya*); e.g., smoke is both positively and negatively concomitant with fire. In a hearth, smoke is copresent with fire and, in a lake, smoke is coabsent with fire. (See *anumāna*.)

Anvaya-vyatireki — अन्वयव्यतिरेकि — see *anvaya-vyatireka*

Ānvayika — अन्वयिक — directly connected

Ānvīkṣikī — आन्वीक्षिकी — the science of logic

Anvitābhidhāna-vāda — अन्विताभिधानवाद — expression of the construed

1. The Prābhākara Mīmāṃsā theory that words convey their own meanings as well as the construed meaning of the sentence.
2. See *abhihitānvaya-vāda.*

Anyatara-karmaja — अन्यतरकर्मज — one of the two actions

1. A type of conjunction where one substance comes and conjoins another. (See *saṁyoga.*)
2. A type of disjunction where the action of one of the conjoined substances leads to separation—e.g., a leaf falling from a tree. (See *vibhāga.*)

Anyathā — अन्यथा — otherwise than what it is

Anyathā-bhāna — अन्यथाभान — becoming otherwise

1. One thing appears as another without really changing; e.g., a straight stick appears bent when seen through water.

Anyathā-bhāva — अन्यथाभाव — existing otherwise

1. When an object changes, it is no more as it was. When gold is made into a bangle, it no longer appears as a lump of gold.

Anyathā-grahaṇa — अन्यथाग्रहण — otherwise-than-what-it-is apprehension; misapprehension

Anyathā-jñāna — अन्यथाज्ञान — false cognition; otherwise-than-what-it-is cognition

Anyathā-khyāti — अन्यथाख्याति — apprehension otherwise; vision of otherness

1. The theory of error propounded by the Nyāya school. The object of error exists, but not in the place where it is perceived. The "this" of error is proximate, but the object of error is elsewhere. Errors consist in wrongly synthesising the "this" with the object of error. (See *khyāti-vāda.*)

Anyathā-siddha — अन्यथासिद्ध — dispensable antecedent; accidental circumstance

1. A dispensable antecedent is not the true cause of an effect.

Anyathā-siddha-śūnya — अन्यथासिद्धशून्य — not being established as other than indispensable

Anyatva-bhāvana — अन्यथाभावन — to meditate on the fact that all individuals are different

Anyonya-abhāva — अन्योन्याभाव — reciprocal nonexistence

1. It is also called difference (*bheda*). In stating "A is not B," the significance of "not" is reciprocal nonexistence or difference. This type of nonexistence is eternal. (See *abhāva.*)

Anyonya-āśraya — अन्योन्याश्रय — reciprocal dependence; mutual support

1. The fallacy of mutual dependence; i.e., "A is dependent on B and B is dependent upon A." This leads to fallacious reasoning. (See *tarka.*)

Ap (*āpaḥ*) — अप् आपः — water

1. One of the five elements. It possesses color, taste, and touch. (See *mahābhūta.*)

Apacāra — अपचार — beginningless impurity; disobedience to Śiva's will

Apacchedanyāya — अपच्छेदन्याय — the principle of the subsequent sublating the earlier

1. It is so called because it was expounded by the Pūrva Mīmāṃsā school in connection with the expiatory rites which are to be performed when the various priests let go their hold of the tucked-up waist cloth of the priest in front while going around the sacrificial fire.

Āpad-dharma — आपद्धर्म — the law (*dharma*) of calamity

1. During times of distress, there is a certain laxity in the rules and regulations of the law. This is based upon the idea that before a good life may be secured, life itself must be preserved.
2. See *dharma.*

Apadeśa — अपदेश — middle term; second step in a syllogism; statement of the reason

1. A Vaiśeṣika term corresponding to the Nyāya term *hetu.*

Apadhyāna — अपध्यान — cessation from inflicting any bodily injuries, killing, etc.

Āpaḥ — अपः — water (see *ap*)

Apahatapāpman — अपहतपाप्मन् — sinless; free from evil

Apahatapāpmatva — अपहतपाप्मत्व — purity

Apakarṣa — अपकर्ष — subtraction

Apāna — अपान — "carrying-downwards breath"; inspired breath; outbreath; inhalation; digestive energy (from the root *an* = "to breath" + *apa* = "away")

1. One of the five types of breath or vital airs (*prāṇa*). It is downward-moving energy which controls the abdomen and excretion of wastes from the body. The life breath, which removes out of the human system all that is waste material.
2. This breath naturally flows downwards, but in tantric practices it is enduced to enter the central nerve channel (*suṣumnā*) and ascend upwards. (See *prāṇa*.)

Apara — अपर — lower; lower knowledge

1. A term employed in the Upaniṣads to describe knowledge relating to the phenomenal world.
2. The Supreme has two natures: lower and higher. (See *parā*.)

Apara-brahman — अपरब्रह्मन् — the supreme Reality as conditioned by attributes

Apara-jāti — अपरजाति — (see *jāti*)

1. It is immanent, limited, and with name and form. It is the master of the universe and within the cause-effect sphere. It is omnipresent, omnipotent, omniscient, eternal, creator, sustainer, and destroyer, according to Vedānta Vedānta. (See *parabrahman*.)

Aparamārtha — अपरमार्थ — not real; relative

Aparamārtha-rajata — अपरमार्थरजत — not-real silver

Apāramārthika — अपारमार्थिक — unreal; illusory

Apara-mukta — अपरमुक्त — souls failing to understand; unliberated beings (see *jīva* per Śaiva Siddhānta)

Aparatva — अपरत्व — spatial or temporal proximity

1. According to the Vaiśeṣika school, one of the categories (*padārtha*) is quality (*guṇa*). The twelfth quality is *aparatva* and it gives rise to perceptions of spatial and temporal nearness.
2. See chart no. 7.

Aparā vidyā — अपराविद्या — lower knowledge; information

Aparigraha — अपरिग्रह — nonpossession; nongrasping; nondesiring; not greedy

1. It is to accept only that which is absolutely necessary, in thought, word, and deed.
2. One of the limbs of *cāritra* (right conduct) and also one of the great vows (*mahāvrata*) in Jainism.
3. One of the abstentions (*yama*) in the Yoga school.
4. See *cāritra, mahāvrata*, and *yama*.

Aparokṣa — अपरोक्ष — immediate; direct

Aparokṣānubhūti — अपरोक्षानुभूति — "the perception of what is invisible"

1. An independent treatise (*prakaraṇa grantha*) on Advaita Vedānta philosophy (attributed to Śaṅkarācārya) explaining Self-realization as an immediate and direct perception of one's own inner Self by means of inquiry.

Aparokṣa-jñāna — अपरोक्षज्ञान — direct intuition; Brahman knowledge; immediate cognition

Aparokṣa-pratibhāsa — अपरोक्षप्रतिभास — an object of immediate perception

Āpas — अपस् — religious ceremony; water

Apasmāra — अपस्मार — the dwarf representing ignorance whereon the foot of Śiva is placed

Apauruṣeya — अपौरुषेय — impersonal; not the composition of any person; *a* = "not" + *puruṣa* = "human" or "divine," and thus, that which is not composed by anyone, human or divine—i.e., the Vedas

1. The Vedas are said to be impersonal as they were revealed to sages (*ṛṣis*) and not composed by them. They are held to be eternal and authorless. Not even God is considered their author, according to Mīmāṃsā.

Apavāda — अपवाद — statement; recession; subsequent denial; refutation (see *adhyāropa-apavāda*)

Apavarga — अपवर्ग — liberation; release; escape from pain

1. The Nyāya-Vaiśeṣika term for liberation.
2. The Sāṅkhya-Yoga term for liberation.
3. Ultimate cessation from pain. Vātsyāyana expounded that liberation was only cessation from pain and not a positive state of bliss.

Apāya — अपाय — annihilation; losing

Apekṣābuddhi — अपेक्षाबुद्धि — enumerative cognition

1. A cognition which has the notion of relativeness, of twoness.
2. The Vaiśeṣika school uses this term to account for the conception of numbers.

Apoha — अपोह — exclusion; negation

1. The Buddhist theory of word meaning, based on the principle of negation. Words, when applied to unique particulars, mean only exclusion.

Apracarita-śūnyatā — अप्रचरितशून्यता — an unknown type of nothingness

Apradhāna — अप्रधान — secondary

Aprākṛta — अप्राकृत — nonmaterial

Apramā — अप्रमा — invalidity

1. Nyāya defines invalidity as not truth, not untruth, but invalidity—i.e. doubt.

Apramatta — अप्रमत्त — without losing oneself

Aprameya — अप्रमेय — not an object of valid knowledge; immeasurable

Aprāpyakāri — अप्राप्यकारि — not remaining in its place

1. All the sense organs except the visual sense remain in their respective places and perceive objects which come within their reach. The visual organ streams out toward its object. (See *prāpyakāri.*)

Aprasiddha — अप्रसिद्ध — not well established; nonexistent; unknown

Apratisaṅkhyā-nirodha — अप्रतिसङ्ख्यानिरोध — natural annihilation

1. One of the three unconditional (*asaṁskṛta*) *dharmas* as of Buddhist metaphysics. It is nonsubstantial, nonexistent, and illusory. It means the destruction of a thing brought about naturally. It is cessation brought about by the absence of conditioning factors.
2. The difference between *pratisaṅkhyā-nirodha* and *apratisaṅkhyā-nirodha* is made less of in the Sautrāntika school than in the Vaibhāṣika school.
3. See *pratisaṅkhyā-nirodha*; *asaṁskṛta dharma.*

Apratyakṣa — अप्रत्यक्ष — imperceptibility

Apravṛtti — अप्रवृत्ति — involution

Apṛthak-siddha-viśeṣaṇa — अपृथक्सिद्धविशेषण — inseparable attribute

Apṛthak-siddhi — अपृथक्सिद्धि — internal relation of inseparability

1. The key concept of Viśiṣṭādvaita Vedānta. It is the relation that obtains between God (Brahman) on the one hand and souls (*cit*) and matter (*acit*) on the other. This internal, inseparable relation connotes that one of the two entities related is dependent upon the other in such a way that it cannot exist without the other also existing. Thus the relation between substance and attribute, between body and soul, and between God and the soul, or the world, is necessarily inseparable according to Viśiṣṭādvaita Vedānta. The dependent entity cannot be rightly known without the other also being known at the same time.

Apsarās — अप्सरास् — "water stream"; a celestial damsel; nymph; dancer (from *ap* = "water" + the verb root *sṛ* = "to flow, glide")

1. Some traditions say there are seven celestial damsels and others list fourteen. The most famous include Urvasī, Menakā, and Rambhā. They were said to be born during the churning of the ocean of milk and endowed with great beauty, lovliness, and charm.

Āpta — आप्त — trustworthy person

1. One who knows the truth and conveys it correctly.

Āpta-kāma — आप्तकाम — the state of having attained one's desires

Āpta-vacana — आप्तवचन — words of reliable authority or trustworthy person; testimony

1. The Nyāya school defines verbal knowledge (*śabda*) as the testimony of a reliable authority.

Āpta-vākya — आप्तवाक्य — the testimony of a trustworthy person

Āpti — आप्ति — attainment; immerging

1. One of the fourfold effects of actions (*karma*). (See *karma*.)

Āptopadeśa — आप्तोपदशे — reliable assertion; statement by a reliable source

Apunaravṛtti — अपुनरावृत्ति — nonreturn

Apūrva — अपूर्व — unseen potency; new; supersenuous principle

1. According to Mīmāṃsā, the force which brings about the future effects of an action. (See *adṛṣṭa.*)

Apūrva-vidhi — अपूर्वविधि — unknown or unseen injunction

1. A type of injunction which enjoins something not otherwise known. (See *vidhi.*)

Ārādhanā — आराधना — worship of the divine; adoration; self-surrender

Ārād-upakāraka — आरादुपकारक — indirect means; a subsidiary action which is directly helpful to something else; an accessory

Arāga — अराग — dispassion

Ārāgramātra — आराग्रमात्र — atomic; point sized

Ārambha-vāda — आरम्भवाद — the "theory of origination"

1. The Nyāya-Vaiśeṣika theory of causation which states that the effect is a new production from the cause. The cause is one thing, the effect is another. The effect is held to be nonexistent before its production by the cause. This theory is also called *asatkārya-vāda.*
2. See *karaṇa; satkārya-vāda.*

Araṇi — अरणि — wooden piece; tinder stick

Āraṇyaka — आरण्यक — "forest book"; "forest born"; scriptural text (from the verb root *ṛ* = "to move" + the prefix *a* = "away")

1. That section of the Vedas included in the *Brāhmaṇa* section which gives philosophical prose treatises. It interprets the ritual section by allegorizing them and prescribing various modes of meditation (*upāsanā*) and/or symbolic worship. It was mainly meant for ascetics who lived in the forest. (See *Veda.*)

Ārati — आरती — lamp-waving ceremony

1. The waving of lights, incense, camphor, etc., before a saint or image as an act of worship.

Arcā — अर्चा — worship; adoration; image; icon, statue (see *arcāvatāra*)

Arcanam — अर्चनम् — worshipping an image or idol of the divine (see *bhakti*)

Arcāvatāra — अर्चावतार — sacred images or idols

1. That special form which the divine, without remoteness of space and time, accepts for its body as a substance chosen by the devotees and descends into it with a nonmaterial body. (See *vyūha.*)
2. It is fourfold: self-manifested, consecrated by divine beings, consecrated by sages, and consecrated by human beings.
3. It is God in the shape of sacred idols and one of the fivefold forms of God (Īśvara).

Arcirādi-mārga — अर्चिरादिमार्ग — the path to liberation; the passage through which the individual (*jīva*) journeys to the supreme Being/Abode; the path of light (see *devayāna*)

Arciṣmati — अर्चिषमति — radiant insight (from *arcis* = "radiance" + *mati* = "insight") (see *bodhisattva*)

Ardhanārīśvara — अर्धनारीश्वर — "half-female lord"; the Lord who is both male and female

1. The half-male and half-female form of Śiva. The right half of this image is male and the left half is female. It symbolizes the merging of the *iḍā* and *piṅgalā* or of the transcending of all opposites.

Ardha-phālaka — अर्धफालक — loincloth worn by Jaina Śvetāmbara monks

Ārdrendhana — आर्द्रेन्धन — green wood; wet fuel

Arghya — अर्घ्य — sacred offering of garlands, etc., made to the deity during worship

Arhanta — अर्हन्त — enlightened one; holy one; worthy; deserving

1. According to Jainism, this is the fourth stage in an ascetic's spiritual evolution. In this stage all traces of anger, pride, greed, deceit, attachment, hatred, and ignorance are destroyed. The practice of nonviolence is now perfect. At this stage, one's very presence is able to convert and uplift the people.

Arhat — अर्हत् — enlightened one; holy one; "worthy of worship" (from *arh* = "to be worthy or holy")

1. One of the stages of the Jaina ascetic order. *Arhat* is an intensely spiritual being who radiates purity to all. (See *arhanta.*)

2. In Hīnayāna Buddhism, an *arhat* is an enlightened saint who has obtained his deliverance through instruction.
3. According to Buddhism, there are three stages: the stage of entering the stream (*srotāpatti-mārga*); the stage of the once returner (*sakṛdāgāmi-mārga*); and the stage of the never returner (*anāgāmi-mārga*).

Ārjava — आर्जव — straightforwardness; honesty; rectitude (from the verb root *ṛñj* = "to make straight")

1. It is one of the five restraints (*yama*) of Patanjali's Yoga System.

Arjuna — अर्जुन — bright; white; clear

1. The third of the five Pāṇḍava brothers—a famous warrior and one of the heroes of the Indian epic, the *Mahābhārata*. It was to Arjuna that Kṛṣṇa imparted the knowledge of the *Bhagavad Gītā*.

Ārogya — आरोग्य — healthy; free from disease

Āroha — आरोह — ascent

Āropa — आरोप — hypothetical admission; superimposition; causing to rise (from *ā* = "to, toward" + the causative form of the root *ruh* = "to rise up")

1. A metaphoric poetic device used to describe flattering eulogy.

Āropita — आरोपित — appearance; assumed

Ārṣa — आर्ष — authority; sagelike intuition

Artha — अर्थ — wealth; meaning of a word; object; thing; purpose; aim (from the verb root *arth* = "to request the sense, to point out")

1. One of the goals of life (*puruṣārtha*) sought by individuals. It is the secular value which is both desired and desirable. It satisfies the acquisitive tendency in individuals. It is the economic value. (See *puruṣārtha*.)

Arthādhigati — अर्थाधिगति — attaining what one wishes to attain

Arthādhyāhāra-vāda — अर्थाध्याहारवाद — the theory of supplying the meaning

Artha-kriyā-jñāna — अर्थक्रियाज्ञान — knowledge attained by practical efficiency

Artha-kriyā-kāritva — अर्थक्रियाकारित्व — the power of performing actions and purposes of some kind; practical efficiency; the doctrine of causal efficiency

1. A criterion of right knowledge according to the Nyāya school.
2. A criterion of existence according to Buddhism. The capacity to produce an effect.

Artha-kriyā-siddhi — अर्थक्रियासिद्धि — the fulfillment of any need; the accomplishment of producing any action or event

Artha-naya — अर्थनय — the viewpoint which is concerned with the meaning of objects (see *naya*)

Arthānupapatti — अर्थानुपपत्ति — contradiction of the present perception with a previously acquired certain knowledge

Arthāpatti — अर्थापत्ति — postulation; presumption

1. Postulation is a valid source of knowledge (*pramāṇa*) for the Mīmāṃsā schools and for Advaita Vedānta. It is the postulation of what explains through the knowledge of what is to be explained. It is the process of knowledge which makes something intelligible by assuming something else.
2. It is of two kinds: postulation from what is heard (*śruta-arthāpatti*) and postulation from what is seen (*dṛṣṭa-arthāpatti*).
3. The Prābhākara school says that it involves an element of doubt and postulation's job is to remove that doubt. The Bhāṭṭa school says that it involves a conflict between two well-known facts. Advaita Vedānta says that there is neither a doubt nor a conflict, but merely an inexplicable fact which needs explaining. Presumption is the framing of an explanatory hypothesis on the basis of the knowledge of the fact to be explained, posits Advaita.

Artha-prakāśa — aर्थप्रकाश — that which reveals others; revelatory of Reality

Artha-prāpakatva — अर्थप्रापकत्व — practical experience

Artha-prāpti — अर्थप्राप्ति — a synonym of postulation (*arthāpatti*)

1. A term found in the *Caraka-saṁhitā*.

Artha-vāda — अर्थवाद — eulogistic meaning; corroborative sentence; supplimental texts which are explanatory to injunctive texts; nonessential statements

1. Sentences in the Vedas which, occurring in context, may either describe existing things, praise, or denounce some deed of an injunction. They are held to be subordinate to injunctive sentences, according to the Mīmāṃsakas. They indicate their meaning only as syntactically connected with the injunctive sentences.
2. They are of three kinds: figurative statements (*guṇa-vāda*); statements which reiterate what is already known (*anu-vāda*); and a statement of a fact which is not already known and which is not contradictory to known facts (*bhūtārtha-vāda*).

Aruḷ — (Tamil) अरुळ — divine grace

Arundhatī — अरुन्धती — "the morning star"

1. Wife of the sage (*ṛṣi*) Vaśiṣṭha. Usually cited as an example of the ideal wife.
2. The tiny star belonging to the Great Bear constellation which is a symbol of a wife's fidelity. (See *Arundhatī-darśana-nyāya*.)

Arundhatī-darśana-nyāya — अरुन्धतीदर्शनन्याय — the method of spotting the tiny star, *Arundhatī*, with the help of larger stars near it, by calling each one *Arundhatī* as it is pointed out until one actually arrives at the tiny star itself

1. The process of moving from the known to the unknown.
2. The process of moving from a preliminary definition to a final definition.

Arūpa — अरूप — formless

Arūpa-loka — अरूपलोक — realm of incorporeality

Arvācīna — अर्वाचीन — recent determinate and indeterminate perception

1. They are twofold: dependent on senses (*indriya-sāpekṣa*) and independent of the senses (*indriya-anapekṣa*).
2. See *pratyakṣa*.

Ārya — आर्य — the noble; loyal; faithful (from the verb root *ṛ* = "to rise upward")

Ārya aṣṭāṅga-mārga — आर्य अष्टाङ्गमार्ग — the noble eightfold path

1. It is the fourth of Buddha's four noble truths embodying the path that leads to the ending of sorrow. It is the middle way which leads to *nirvāṇa*. The path consists of eight steps which are to be cultivated together. The eight steps are right view (*samyag-dṛṣṭi*), right speech

(*samyag-vāk*), right resolve (*samyak-saṅkalpa*), right conduct (*samyak-karmānta*), right livelihood (*samyag-ājīva*), right effort (*samyag-vyāyāma*), right recollection (*samyak-smṛti*), and right contemplation (*samyak-samādhi*).

Āryasatya — आर्यसत्य — "sublime truth"; noble truth

1. Name for the four noble truths of Buddhism: *duḥkha, duḥkha samudaya, duḥkha nirodha*, and *duḥkha nirodha mārga.*

Āśā — आशा — hope; craving; desire

Asad-akāraṇāt — असदकारणात् — that which has no existence does not possess the capacity to create

1. One of the logical proofs for the theory of *satkārya-vāda* found in the *Sāṅkhya-kārikā*. It posits that the effect must exist previously, potentially in the cause, before it is produced. (See *satkārya-vāda.*)

Asad-bhāva — असद्भाव — nonbeing

Asādhāraṇa — असाधारण — special; uncommon; strange; extraordinary; too restricted

1. That which is free from the three faults of a definition: overapplicability (*ati-vyāpti*), partial inapplicability (*a-vyāpti*), and total inapplicability (*asambhava*).
2. A type of fallacious reasoning in which the reason is fallacious due to its being present only in the subject and not present in any example; e.g., "Sound is eternal because it is sound."
3. See *savyabhicāra.*

Asādhāraṇa-dharma — असाधारणधर्म — specific feature

Asādhāraṇa-kāraṇa — असाधारणकारण — special cause

Asadrūpa — असद्रूप — existing in a place in a negative relation; imperceptible to the senses

Asādhya — असाध्य — that which cannot be accomplished through actions

Asahiṣṇu-bheda-vādin — असहिष्णुभेदवादिन् — the followers of Sāṅkhya

1. They are called *asahiṣṇu-bhedavādin* because they refuse to recognize the distinct existence of cause and effect.

Aśakti — अशक्ति — inability; disability; powerless

Asamāna-jātīya-dravya-paryāya — असमानजातीयद्रव्यपर्याय — (see *paryāya*)

Asamavāyi-kāraṇa — असमावायिकारण — noninherent cause

1. One of the three types of causes. (See *kāraṇa.*)
2. It is that cause which produces its characteristics in the effect through the medium of the material cause (*upādana*); e.g., clay is not the cause of the color of the pot, but the color of the clay is the cause of the color of the pot.
3. It is never the inherent cause, but that which inheres in the inherent cause.

Asambhava — असम्भव — total inapplicability

1. The third fault of a definition that stultifies the latter. It is the absence of definition anywhere in the thing defined. (See *asādhāraṇa.*)

Asambhāvanā — असम्भावना — doubt

1. Doubt is of two types: doubt per the source of knowledge (*pramāṇa*) which is removed by hearing (*śravaṇa*); and doubt per the object of knowledge (*prameya*) which is removed by reflection (*manana*).

Asambhāvanā śaṅkā — असम्भावना शङ्का — doubt which questions whether what the scripture tells one is possible or not

1. It is removed by repeated contemplation (*nididhyāsana*).

Asambhūti — असम्भूति — the unmanifest; the undifferentiated; a name for *prakṛti*

1. Nonbecoming—the Naturalist view that the world has no creator.

Asaṁjñin — असंज्ञिन् — without rationality

1. According to Jainism, the lower animals have no faculty of reason.

Asaṁkhyāta — असंख्यात — innumerable

Asamprajñā-samādhi — असम्प्रज्ञासमाधि — a stage in *samādhi* wherein one is not conscious of any object; supraconscious union

1. In this stage the mind ceases to function.
2. See *samādhi.*

Asampramoṣa — असम्प्रमोश — not to acquire objects or ideas which are not one's own

Asaṁskṛta — असंस्कृत — nonoriginated; nonconstructed; eternal

Asaṁskṛta-dharma — असंस्कृतधर्म — nonoriginated *dharma;* the noncomposite; one of two types of objects

1. That which is eternal, permanent, unchanging, and pure, according to Buddhism. It does not originate from a cause nor is it destroyed.
2. It is of three types according to *Sarvāstivādins: pratisaṅkhyā-nirodha, apratisaṅkhyā-nirodha,* and *ākāśa.*
3. It is of six types according to *Yogācārins: ākāśa* or limitless, mere being; *pratisaṅkhyā-nirodha* or cessation of *kleśas* per knowledge; *apratisaṅkhyā-nirodha* or cessation of *kleśas* without knowledge; *acala* or state of disregard for all power and pleasure; *samjñā-vedanirodha* or state where feelings and perceptions do not exist; and *tathatā* or the state of suchness or the Absolute.
4. See *saṁskṛta-dharma.*

Asaṃyama — असंयम — nonrestraint

Āsana — आसन — posture; seat

1. A posture that is stable and conducive to bliss. One of the eight limbs of *rāja-yoga.* (See *aṣṭāṅga-yoga.*)
2. External aids which constitute the physical culturing of the individual. Any one of various bodily postures, practiced to strengthen the body, purify the nerves, and develop one-pointedness of mind. The yoga scriptures describe eighty-four major postures of which the two chief ones are *svastikāsana* and *padmāsana.* Śiva has said there are 840,000 postures of which thirty-two are useful: *siddha, padma, bhadra, mukta, vajra, svastika, siṁha, gomukha, vīra, dhanu, mṛta, gupta, matsya, matsyendra, gorakṣa, paścimottāna, utkaṭa, saṁkaṭa, mayūra, kukkuṭa, kūrma, uttāna maṇḍūka, uttāna kūrmaka, vṛkṣa māṇḍūka, garuḍa, vṛṣa, śalabha, makara, uṣṭra, bhujaṇga, yoga.*
3. A name for the small mat, rug, or cloth upon which one sits during meditation.

Asandigdha — असन्दिग्ध — an assured definite cognition

Āśaṅkā — आशङ्का — doubt

1. One of the members of the ten-membered syllogism. (See *saṁśaya.*)

Āśaṅkā-pratiṣedha — आशङ्काप्रतिषेध — removal of doubt

1. One of the members of the ten-membered syllogism. (See *saṁśaya-vyudāsa.*)

Asaṅkhyeya-kalpa — आङ्ख्येयकल्प — a very vast period of time

Asāra — असार — worthless

Aśaraṇa — अशरण — without help; helpless

Aśaraṇa-bhāvanā — अशरणभावना — a meditation on helplessness

Aśarīratva — अशरीरत्व — formless; bodiless; a *siddha*

Āśarya — आशर्य — rarely appearing; curious; wonderful; marvelous; extraordinary; miraculous; surprise

Aśāśvata — अशाश्वत — noneternal

Asat — असत् — "nonbeing"; nonexistence; false; the world of change; unmanifested

1. It is the basis of the universe, according to Advaita Vedānta. It is falsely real and really false. Sometimes it is said to be totally nonexistent, as in the case of a square circle.

Asatkārya-vāda — असत्कार्यवाद — the "theory of the nonpreexistent effect"

1. The Nyāya-Vaiśeṣika theory of causation which states that the effect is a new production from the cause. The cause is one thing, the effect is another. The effect is held to be nonexistent prior to its production by the cause.
2. This theory is also known as *ārambha-vāda*.
3. See *satkārya-vāda*.

Asat-khyāti — असत्ख्याति — "apprehension of the nonexistent"

1. The theory of error held by the Mādhyamika Buddhist school. According to them, the object of error is totally nonexistent. Error is the cognition of a totally nonexistent object as being existent. There is no substrate whatever for delusive cognitions and the sublation of these delusions is without limit. (See *khyāti-vāda*.)

Asat-pratipakṣa — असत्प्रतिपक्ष — absence of opposite reason

1. An inference in which the reason (*hetu*) is such that it may establish an opposite conclusion equally as strong as the one it attempts to establish is called *satpratipakṣa*. The inference in which the reason is not so is *asat-pratipaksa*.

Āsatti — आसत्ति — proximity; nearness

1. The formal condition which words must possess to constitute a sentence. The words that make up a sentence must be proximate or contiguous in time when they are spoken, or in space when they are written. Thus it consists in the articulation of words without undue delay. It is also called *sannidhi.*
2. See *ākāṅkṣā, yogyatā, tātparya,* and *sannidhi.*

Asatya — असत्य — unreal; untrue

Āśauca — आशौच — impurity

Āsava — आसव — depravities; influxes; subject affectations

1. The Buddhists classify them as *kāmāsava, bhavāsava, ditthāsava,* and *avijjāsava.* (Compare this with the Jaina term *āsrava.*)

Asiddha — असिद्ध — "unestablished" (reason); untrue

1. A fallacious reason. It is of three kinds: unestablished in respect of abode (*āśraya-asiddha*), unestablished in respect of itself (*svarāpa-asiddha*), and unestablished in respect of its concomitance (*vyāpyatva-asiddha*).
2. See *hetvābhāsa.*

Āśīḥ — आसीः — desire for self-welfare

Āśīrvādam — आसीर्वादम् — blessing; benediction

Asmitā — अस्मिता — egoism; state of concentration; an impurity; "I-am-ness"

1. One of the five afflictions of the mind. It is the erroneous identification of the self with the mind-body complex. (See *kleśa.*)
2. According to the Yoga school, it is a state of unifying concentration (*samādhi*). In this state the intellect (*buddhi*) concentrates on pure substance as divested of all modifications.

Asparśa-yoga — अस्पर्शयोग — the "yoga of no contact"

1. The *yoga* of transcendence whereby one realizes the suprarational Reality. The path to the realization of nonduality.
2. It is prescribed in the *Māṇḍūkya-kārikā* of Gauḍapāda.

Āśrama — आश्रम — a halting place; stage of life; level; hermitage; "a place of striving" or '(a place of) nonwandering"; "a place that removes the fatigue (of worldliness)"

1. Some claim the word is derived from the verb root *śram* meaning "to become weary, tired, exhausted" plus the prefix *a* meaning "not." Others claim the word is derived from the verb root *śram* meaning "to labor, toil, to exert oneself." Thus the word means either "a place which is free from weariness and exhaustion" or "a place where one exherts oneself, with an emphasis on religious exertions." There is a third possible interpretation which derives from the root *śramaṇa* (meaning "to wander") and thus, an *āśrama* is a "place of rest or peace."
2. There are four stages (*āśrama*) of life's journey. They delineate the individual's vertical ascent to liberation. These four are the student stage (*brahmacarya*), the householder stage (*gṛhastha*), the forest dweller (*vānaprastha*), and the renunciant (*sannyāsa*). These emphasize the individual aspect of one's personal development. They are stages of strife when selfishness is slowly but steadily rooted out.
3. The abode of a *guru* or saint. A monastic place of retreat where spiritual seekers engage in spiritual practices and study sacred teachings.
4. See *varṇa*.

Aśrauta — अश्रौत — nonscriptural (see *āgama*)

Āsrava — आस्रव — influx of karmic matter

1. The entrance of *karma* particles into the body of the individual soul. It is a cause of human bondage. It acts as a channel through which the *karma* may enter the soul. These channels are said to be of forty-two types, according to Jainism.
2. It is of two types: *bhāva-āsrava*—when the soul loses its resistence to the inflow of *karma* particles; and *dravya-āsrava*—when the actual influx of *karma* binds the soul.
3. There are five main sources from which matter flows into the soul: perversity of outlook (*mithyātva*), absence of self-control (*avirati*), negligence of duties (*pramāda*), passions (*kaṣāya*), and actions of the body, mind, and speech (*yoga*).

Āśraya — आश्रय — support; ground; locus

Āśraya-anupapatti — आस्रय-अनुपपत्ति — untenability of locus

1. One of Rāmānuja's seven major objections against the Advaita Vedānta theory of ignorance (*avidyā*/*māyā*).
2. See *saptavidha anupapatti*.

Āśraya-asiddha — आश्रयासिद्ध — "unestablished in respect of abode"; the fallacy of reason (*hetu*) which is not in the locus

1. One type of an unestablished reason. An example of this type of fallacy would be "A sky lotus is fragrant because it is a lotus, like the lotus in a pond." In this example, the sky lotus is the abode or subject and, as such, it does not exist at all. (See *asiddha.*)

Āśrita tattva — आश्रिततत्त्व — dependent categories

1. The latter thirty-one categories of Kashmir Śaivism. (See chart no. 9.)
2. Consciousness which admits the existence of other objects.

Aśruta-kalpanā — अश्रुतकल्पना — extratextual assumption made to suit one's own ideas

Aṣṭa-aiśvarya — अष्ट-ऐश्वर्य — "eight supernormal powers"

1. According to the Yoga school, eight supernormal powers may be attained by practicing the Yoga path. These are the ability to become small, levitate, great, extended, irresistible, powerful, master, and lordship (*aṇimā, laghimā, mahimā, prāpti, prākāmya, vaśitva, īśitva*, and *yatrakāmā-vasāyitva*).
2. See *siddhi.*

Aṣṭa-āvaraṇa — अष्ट-आवरण — the eight aids or protections; rules to be observed

1. According to Vīra Śaivism, there are eight protections by which an individual self protects itself from the three fetters (*mala*). They are necessary prerequisites to *ṣaṭ-sthala*. They are obedience to a teacher (*guru*); worship of the divine Self (*liṅga*); reverence for a person who moves from place to place (*jaṅgama*); sipping the water in which the feet of a *guru* or *jaṅgama* have been ceremoniously washed (*pādodaka*); offering food to a *guru, jaṅgama*, or *liṅga* and then partaking sacramentally of what is left over (*prasāda*); smearing of the sacred ash (*vibhūti* or *bhasma*); wearing of the sacred rosary beads (*rudrākṣa*), and uttering the five-syllabled formula *namaḥ śivāya* (*mantra*).

Aṣṭami — अष्टमि — "eight"

1. The name of the eighth *tithi* (lunar day) of each of the two fortnights of the moon's cycle.

Aṣṭa-mūrti — अष्टमूर्ति — "eight forms"

1. The eight forms of God (Śiva) as described in Śaiva Siddhānta. God is said to pervade the earth, water, air, fire, sky, sun, moon, and humanity.

Aṣṭāṅga-yoga — अष्टाङ्गयोग — the eight-limbed *yoga*

1. According to the Yoga school, a spiritual discipline (*sādhana*) to remove afflictions and lead to the discriminative knowledge (of the Self and the not-Self) which gives liberation. The eight limbs are abstentions (*yama*); observances (*niyama*); postures (*āsana*); control of breath (*prāṇāyāma*); withdrawal of the senses from their objects (*pratyāhāra*); fixing one's attention (*dhāraṇā*); meditation (*dhyāna*); and meditative trance, a state of oneness, or unifying concentration (*samādhi*). The first five limbs are external aids; the latter three are internal aids (technically known as *saṁyama*).

Aṣṭā-siddhi — अष्टासिद्धि — eight supernormal powers (see *siddhi*)

Aṣṭavakra — अष्टवक्र — "deformed in eight places"

1. A great sage of ancient times and the son of a sage. Author of the *Aṣṭavakra Gītā*, an important Advaita work which explains the path to God-realization.

Asteya — अस्तेय — nonstealing

1. One of the abstentions (*yama*) of the Yoga school. It means not only not taking what does not belong to oneself, but also not coveting another's property, even mentally. Greed and envy are thus to be totally shunned. (See *yama*.)
2. In Jainism, it constitutes one of the great vows and one type of right conduct. (See *mahā-vrata* and *cāritra*.)

Asthāna — अस्थान — without abode; not established

Asthūla — अस्थूल — not gross

Āstikadarśana — आस्तिकदर्शन — a name of the Vaidika systems; "vision of orthodoxy"

1. The schools of Indian philosophy which regard the Vedas as infallible and authoritative. These orthodox schools (*āstika-mata*) are six: Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā, and Vedānta. (See *ṣaḍ-darśana*.)
2. They are of two types: those which are directly based upon the Vedas (Mīmāṃsā and Vedānta), and those which are not directly based on the Vedas but which do accept their testimony and try to show how their systems are harmonious with the Vedas (Nyāya, Vaiśeṣika, Sāṅkhya, and Yoga).

Asti-kāya — अस्तिकाय — extended real; having extension; it is

1. Anything that occupies space or has pervasiveness. It is a form of substance. The *astikāyas* are matter (*pudgala*), medium of motion (*dharma*), medium of rest (*adharma*), and space (*akāśa*), according to Jainism.

Asti-nāsti — अस्तिनास्ति — "either is or is not" (see *syād-vāda*)

Aśubha — अशुभ — inauspicious

Aśuci-bhāvanā — अशुचिभावना — meditation on the impurity of the body

Aśuddha — अशुद्ध — impure; incorrect

Aśuddhādhvan — अशुद्धाध्वन् — impure way

1. The impure creation (the latter thirty-one categories of Kashmir Śaivism). (See *tattva* and chart no. 9.)

Aśuddha-jīva — अशुद्धजीव — impure individual

1. According to Jainism, this is an individual in the state of bondage. As it is associated with matter (*karma*), it is considered impure.

Aśuddha-māyā — अशुद्धमाया — impure power (*māyā*)

1. According to Śaiva Siddhānta, *māyā* is twofold in nature. Impure *māyā* is that which is mixed with the impurities of ignorance (*āṇava*) and action (*karma*). From impure *māyā* evolve the bodies, organs, worlds, and objects of enjoyment for the impure souls. It may be equated with the Sāṅkhyan *prakṛti*. For pure *māyā*, see *śuddha-māyā*.
2. See chart no. 9.

Aśuddha-niścaya — अशुद्धनिश्चय — impure determination (see *naya-niścaya*)

Aśuklākṛṣṇa — अशुक्लाकृष्ण — neither white nor black

1. A type of action (*karma*) according to the Yoga school. (See *karma*.)

Asura — असुर — demon; those who delight in physical life; traditional enemies of the gods

1. Different types of demons include *daitya, dānava, daśya, nāga, pauloma, piśāca, rāksasa.*

Asurabhi — असुरभि — nonfragrant

Āsurī — आसुरी — demoniac

aśutoṣa — अशुतोष — "He who is easily pleased"

1. An epithet of God according to most traditions.

Aśvamedha — अश्वमेध — "horse sacrifice"

1. In Vedic times, a sacrifice or ritual performed by a king to consolidate and extend his power, in which a horse was allowed to roam freely, followed by the king's army. When the horse entered a foreign kingdom, its ruler could either fight against or become an ally of the invaders. If new kingdoms were acquired in this way, the horse was sacrificed as an offering.

Aśvattha — अश्वत्थ — pipal tree; sacred fig tree; the tree of life; the world tree (from the verb root *sthā* = "to stand, to exist" + *aś* = "that which is constantly moving, flickering")

1. The eternal tree of life whose roots are in heaven. It is sacred to Viṣṇu.

Aśvin — अश्विन् — horsemen of the sun; the two riders, Nāsatya and Dasra, on horses; twin divine vedic powers

1. Two divinities who appear in the sky before dawn in a golden carriage drawn by horses or birds; physicians of human beings; they avert misfortune and sickness and bring treasures.

Atala — अतल — nether world

1. One of the seven lower worlds. It is the nether pole of *Satya-loka*. It is a state of spiritual annihilation.
2. See *loka* and *tala*.

Atasmin-tad-buddhiḥ — अतस्मिन्तद्बुद्धिः — the "cognition of something as something else"

1. Śaṅkarācārya's definition of superimposition (*adhyāsa*) as given in his *Brahma-sūtra-bhāṣya* introduction.

Atha — अथ — a term used to express a beginning, doubt, interrogation, condition; "After, then, now"

Atharvan — अथर्वन् — Vedic sage (*ṛṣi*)

1. A priest who first instituted worship of fire (*agni*) and nectar (*soma*). He was Brahmā's eldest son and the first teacher of divine wisdom (*Brahma-vidyā*)

Atharva Veda — अथर्ववेद — wisdom of (the sage) Atharva; one of the four Vedas (see *veda*)

Athāto brahma-jijñāsā — अथायो ब्रह्मजिज्ञासा — now, therefore, the inquiry into the real nature of Reality (Brahman)

1. The first aphorism (*sūtra*) of the *Brahma-sūtra*.

Aticāra — अतिचार — infractions committed by accident; transgressions of one type of ethical code; incorrect behavior (see *digvirati-vrata*)

Atideśa — अतिदेश — a type of injunction; analogy

1. For example, "Achieve heaven through charity for a whole month."

Atideśa-vākya — अतिदेशवाक्य — assimilative proposition (see *upamāna*)

Atīndriya — अतीन्द्रिय — transsenuous; infrasensible; transcendental

Atiprasaṅga — अतिप्रसङ्ग — undue extension; unwarranted discussion

Atirātra — अतिरात्र — an optional part of the *jyotiṣṭoma* sacrifice

Atireka — अतिरेक — excess

Atiśaya — अतिशय — peculiarity; superiority

1. According to Jainsim, a superhuman quality of an *arhat*.

Atithi-saṁvibhāga — अतिथिसंविभाग — a Jaina ethical code of conduct enjoining honoring of one's guests

Atithi-saṁvibhāga-vrata — अतिथिसंविवभागव्रत — making gifts to others (see *śikṣā-vrata*)

Ātivāhika-puruṣa — आतिवाहिकपुरुष — one who conducts the released individual self to the world of the Absolute (Brahman)

Ativarṇāśramin — अतिवर्णाश्रमिन् — one beyond the rules of caste and the stages of life

Ativyāpti — अतिव्याप्ति — overapplication; being too wide; overpervasion

1. A fallacy in a definition which tries to say too much. It is the presence in the definition of something other than the thing sought to be defined.
2. See *asādhāraṇa*.

Ātma — आत्मा — (see *Ātman*)

Ātmabhāva — आत्मभाव — the nature of the Self

Ātmaika-prakāratva — आत्मैकप्रकारत्व — deriving its modal existence from the Self

Ātmaika-prayojanatva — आत्मैकप्रयोजनत्व — entirely subserving the needs of the Self

Ātmaikāśrayatva — आत्मैकाश्रयत्व — dependent entirely on the Self

Ātmaikatva — आत्मैकत्व — unity of the Self

Ātma-jñāna — आत्मज्ञान — knowledge of the Self

Ātma-kāma — आत्मकाम — desirous of the Self

Ātma-khyāti — आत्मख्याति — "apprehension of the Self"

1. The theory of error of Yogācāra Buddhism. Error is said to consist in mistaking what is internal to be external. All determinate cognitions of objects are erroneous as there are not external objects at all. What exists is only cognition, idea. The object of error is real, but not as existing outside in space. It is real as a mode of the mind. (See *khyāti-vāda*.)

Ātma-manovādin — आत्ममनोवादिन् — a type of Cārvāka who considers the mind as the Self.

Ātman — आत्मान् — *ātma* — "breath" (from the verb root *at* = "to breathe") or (from the verb root *āp* = "to pervade, reach up to"); the inner Self

1. The Reality which is the substrate of the individual and identical with the Absolute (Brahman), according to Advaita Vedānta. It cannot be doubted, for it is the basis of all experience. It cannot be known by thought, as the knower cannot be the known. Yet there is no experience without it. It is the basis of all proofs, yet cannot be proved itself, though it can be experienced.
2. Nyāya and Vaiśeṣika call it the substratum in which cognition inheres. It is of two kinds: supreme Soul and individual soul. It is a substance which is revealed in one's inner perceptual experience arising through the inner sense of mind, independently of the external senses.

3. Sāṅkhya and Yoga define it as an unrelated, attributeless, self-luminous, omnipresent entity which is identical with consciousness.
4. The Upaniṣads say that it denotes the ultimate essence of the universe as well as the vital breath in human beings.
5. It is the unseen basis which is the reality within the five sheaths. It is the spark of the Divine within. It is the reality behind the appearance, and universal and immanent in every entity. It is not born nor does it die. It is imperishable, according to the Upaniṣads.
6. In the Indian philosophical systems, the Self is said to be of one of three sizes: Dvaita Vedānta and Viśiṣṭādvaita Vedānta call it atomic (*aṇu-parimāṇa*); Advaita Vedānta and Sāṅkhya call it all-pervasive (*vibhuparimāṇa*); Jainism calls it neither atomic nor all-pervasive but of medium size (*madhyama-parimāṇa*).
7. Buddhism denies any reality to the Self altogether. (See *anātman.*)

Ātmanikṣepa — आत्मनिक्षेप — to surrender oneself to God (Īśvara) in all meekness (see *prapatti*)

Ātma-nivedana — आत्मनिवेदन — dedicating thought, word, and deed to God (see *bhakti*)

Ātmānubhava — आत्मानुभव — Self-realization

Ātma-sākṣātkāra — आत्मसाक्षात्कार — "direct sight of the Self"; realization of the true nature of the Self; Self-realization

Ātmāśraya — आत्माश्रय — self-dependence

1. A type of logical fallacy.

Ātma-vāda — आत्मवाद — the "theory of the Self"

1. A belief in the abiding reality of the Self. Sometimes the Advaita Vedāntins are labelled *ātma-vādins*.

Ātma-vicāra — आत्मविचार — "enquiry into the (nature of the) Self"

Ātma-vidyā — आत्मविद्या — "knowledge of the Self"

1. Realization of the reality of the Self.

Atyanta-abhāva — अत्यन्त-अभाव — "absolute nonexistence"

1. One of the four types of nonexistence. If in a locus, a thing is never present, then it is said that there is in that locus the absolute nonexistence of that thing. This type of nonexistence is held to be eternal

by the Logicians, though this is denied by the Advaita Vedāntins. (See *abhāva*.)

Atyanta-abheda — अत्यन्त-अभेद — "absolute nondifference"

Atyanta-bhinna — अत्यन्तभिन्न — "absolute difference"

Atyanta-asat — अत्यन्तासत् — "complete nonbeing"; nonexistence

Ātyantika-duḥkha-dhvaṁsa — आत्यन्तिकदुःखध्वंस — final annihilation of sorrows

Ātyantika-pralaya — आत्यन्तिकप्रलय — the state wherein the individual obtains release from the bondage of matter

Audarya — औदर्य — the fire in the stomach; the fire of appetite; being in the womb (see *tejas*)

Audayika — औदयिक — the state in which action (*karma*) takes its effect and produces its proper results in the ordinary manner

Aupacārika-vṛtti — औपचारिकवृत्ति — the secondary denotation of words; metaphorical

1. It is of two types: *lakṣaṇā* (e.g., the village is on the river), and *gauṇī* (e.g., the boy is a lion). (See *lakṣaṇā*.)

Aupādhika — औपाधिक — due to limiting adjuncts

Aupamya — औपम्य — comparison; analogy; resemblance

Aupapādika — औपपादिक — born spontaneously

Aupaśamika — औपशमिक — complete subsidence of vision-deluding matter (*karma*)

1. According to Jainism, by proper efforts action (*karma*) may be prevented from taking effect though it still continues to exist. This is one of the states of being within the doctrine of *guṇasthāna*. (See *guṇasthāna*.)

Avabhāsa — अवभास — appearance

Avacchedaka — अवच्छेदक — delimiting; limitation

1. The delimitant serves the purpose of specifying which attribute is referred to.

Avacchedaka-sambandha — अवच्छेदकसम्बन्ध — delimiting relation

1. Each delimited attribute has a specifric relation and this relation must be stated to avoid any ambiguity.

Avaccheda-vāda — अवच्छेदवाद — "theory of limitation"

1. The individual is but an abridgement of the Absolute (Brahman), according to Advaita Vedānta. The body-mind complex seemingly limits the infinite Self (Ātman), just as a pot seemingly limits the infinite space. When the adjunct is dispensed with, one realizes the nondifference between the two. This view is attributed to Vācaspati Miśra. (See *ābhāsa-vāda; pratibimba-vāda.*)

Avacchinna — अवच्छिन्न — "delimited"

1. The object delimited; e.g., a pot is delimited by potness.

Avadhāna — अवधान — concentration; attention

Avadhāraṇa — अवधारण — assertion

Avadhi — अवधि — supernatural cognition; transcendental knowledge; clairvoyance; limit

1. According to Jainism, it refers to an individual's ability to perceive without the help of the sense organs and the mind, things which have shape and form. All living beings possess this capacity in varying degrees, with limitations appropriate to each, imposed due to material (*karma*) veils.
2. It is of three types: limited space and time (*deśa-avadhi*), not limited by space and time (*parama-avadhi*), and apprehension of all modes of physical objects (*sarva-avadhi*).

Avadhi-darśana — अवधिदर्शन — a type of determinate understanding (see *upayoga*)

Avadhūta — अवधूत — "cast off"; spiritual adept

1. An ascetic, particularly an enlightened being, who has renounced all worldly attachments and connections and lives in a state beyond body consciousness and whose behavior is not bound by ordinary social conventions. There are two main divisions: *Śaivāvadhūta* and

Brahmāvadhūta. These are divided into perfect (*paramahaṁsa*) and imperfect (*apūrṇa*).

Avagraha — अवग्रह — sense-object contact devoid of particularity

1. The first stage if *mati-jñāna* according to Jainism. It is of two types: only contact between the subject and object (*vyañjana-avagraha*), and the subject both apprehends and feels the object (*artha-avagraha*). (See *mati*.)

Avakṣepaṇa — अवक्षेपण — downward motion (see *karma*)

Avaktavya — अवक्तव्य — unspeakable; inconceivable; indescribable; inexpressible

Avākyārtha — अवाक्यार्थ — a sentence conveying a nonverbal sense; "not-spoken meaning"

1. Any Great Saying (*mahāvākya*); e.g., *tat tvam asi*—That thou art, or *aham brahmāsmi*—I am Brahman, according to Advaita Vedānta.

Avalambana — अवलम्बन — basis

Avāntara-vākya — अवान्तरवाक्य — subsidiary text

1. A branch of the Upaniṣadic texts which do not give liberating knowledge. They are the intermediary texts which give knowledge about the Reality with form and attributes (*saguṇa-brahman*). This view is held by Advaita Vedānta.
2. See chart no. 1.

Avāpta-samasta-kāma — अवाप्तसमस्तकाम — one whose desires are ever fulfilled

Avara — अवर — lower

Āvāraka-śakti — आवारकशक्ति — the power of concealment (*āṇava*) which covers the cognitive, conative, and affective energies of the individual and renders them inoperative (according to Śaiva Siddhānta)

Āvaraṇa — आवरण — concealment; veil; screen; obstruction

1. The veiling power of ignorance. According to Advaita Vedānta, one of the twofold powers of ignorance (*avidyā*).
2. See *vikṣepa*, *avidyā*, and *māyā*.

Āvaraṇa-śakti — आवरणशक्ति — capacity or power to conceal

Avaroha — अवरोह — descent

Avasarpiṇī — अवसर्पिणी — going down gradually; descending slowly

Avasthā — अवस्था — state of experience; state of consciousness; condition

1. There are three states of experience: waking (*jāgrat*), dreaming (*svapna*), and deep sleep (*suṣupti*). Also see *turīya*.
2. According to Viśiṣṭādvaita, "an adventitious quality which should be inseparably related to the substance."

Avasthā-bheda — अवस्थाभेद — difference in condition

Avasthā-jñāna — अवस्थाज्ञान — any individual state or experience of ignorance

Avasthā-pariṇāma — अवस्थापरिणाम — change of experience or appearance with regard to the past, present, and future

Avasthā-traya-vicāra — अवस्थात्रयविचार — enquiry into the three states of experience

1. This is a technique used in Advaita Vedānta to reveal the real nature of the individual. In its empirical existence, the individual has three kinds of experience—waking, dreaming, and deep sleep. The Self is involved in these three states through the adjunct of the body-mind complex with which it is associated. This enquiry is meant to reveal that the Self is not really affected by the triple stream of experience. It is adventitious and not natural to it. To realize this is to realize the fourth (*turīya*) state, or the Absolute (Brahman).

Avastu — अवस्तु — nonsubstantial

Āvaśyaka — आवश्यक — necessary; conclusion; religious duty

Avatāra — अवतार — "divine descent"; the descent of God into the world in a tangible form (from the verb root *tṛī* = "to cross" + preposition *ava* = "down")

1. It is sometimes translated as "divine incarnation" but it should be noted that the term refers to the supreme Lord appearing in this physical world in His/Her own Eternal Form out of His/Her own inconceivable prerogative. Noting this, the words *descent* or *incarnation* may be employed.

2. According to the Vaiṣṇava tradition there are ten major divine descendents (*avatāra*) of Viṣṇu: Matsya, Kūrma, Varāha, Narasiṁha, Vāmana, Paraśurāma, Rāmacandra, Balarāma, Kṛṣṇa, and Kalki. A variation of this list replaces Balarāma with Buddha.
3. They are of two types: principal and subordinate. The former is when Viṣṇu himself descends and the latter is the incarnation of inspired saints. The stories of the *avatāras* are told in the Purāṇas.
4. Some accounts describe twenty-six descents of Viṣṇu: Sanaka, Sananda, Sanātana, Sanatkumāra, Varāha, Nārada, Nara, Kapila, Dattātreya, Yajña, Ṛṣabhadeva, Pṛthu, Matsya, Mohinī, Kūrma, Garuḍa, Dhanvantari, Narasiṁha, Vāmana, Paraśurāma, Vyāsa, Rāmacandra, Balarāma, Kṛṣṇa, Buddha, and Kalki.
5. Though Śiva is usually depicted without incarnations, there is a school of thought which describes His twenty-eight incarnations (who are depicted as the twenty-eight revealers of the *Śaiva Āgamas*.

Avāya — अवाय — perceptual judgment

1. A stage in perceptual knowledge (*mati-jñāna*) wherein the object is known definitely. (See *mati.*)

Avayava — अवयन — premise; member; component part

1. The five premises (members) in a syllogism. (See *anumāna.*)
2. One of the sixteen categories in the Nyāya system.
3. See *padārtha* and chart no. 6.

Avayavāvayavi — अवयावयवि — part and whole; member and nonmember

Avayavin — अवयविन् — the whole; composite structure

Avibhāga — अविभाग — inseparability

Avibhāgād-vaiśvarūpasya — अविभागाद् वैश्वरूपस्य — the unmanifest is that in which all effects dissolve

1. Sāṅkhyan proof for the existence of primal Nature (*prakṛti*). As there is an identity between cause and effect, if one traces each effect backwards into its cause, eventually one will reach the unmanifest *prakṛti*.

Avicāra-siddha — अविचारसिद्ध — nonenquiry into the nature of the Ultimate

Avidvān — अद्विन् — one who has no knowledge (of the Ultimate)

Avidyā — अविद्या — ignorance; nescience (from the verb root *vid* = "to know" + *a* = "not")

1. It is the key concept in the Advaita Vedānta system. It serves as the cornerstone for Advaita Vedānta metaphysics, epistemology, and ethical disciplines; thus its role cannot be belittled. It is characterized by six marks: it is beginningless (*anādi*); it is removed by right knowledge (*jñāna-nivartya*); it is a positive entity of the nature of an existent (*bhāvarūpa*); it is indescribable (*anirvacanīya*); it has the two powers of concealment and projection which respectively represent the truth and suggest the false (*āvaraṇa* and *vikṣepa*); and its locus is either in the individual self (*jīva*) or in the Absolute (Brahman).
2. One of the twelve links in the causal chain of existence. (See *pratītyasamutpāda*.) It is the root of all and the primary cause of existence according to Buddhism.

Avidyā-doṣa — अविद्यादोष — defect of ignorance

Avidyā-nivṛtti — अविद्यानिवृत्ति — removal of ignorance

Avidyā-svabhāva — अविद्यास्वभाव — nature of ignorance

Avidyā-vṛtti — अविद्यावृत्ति — a mode of ignorance

1. A modification of ignorance. It gives knowledge of illusory objects; internal states of the mind like pleasure and pain; and knowledge (*jñāna*) and ignorance (*avidyā*), according to Advaita Vedānta. This knowing is done by the witness consciousness (*sākṣin*).

Avighāta — अविघात — nonobstruction

Avijñātā — अविज्ञाता — one who does not know; an epithet of Lord Viṣṇu

Avikalpita — अविकल्पित — indeterminate

Avikāri — अविकारि — not subject to change

Avinābhāva — अविनाभाव — invariable relation

Avirati — अविरति — lack of control; nonrestraint

Āvirbhāva — आविर्भाव — manifestation; becoming visible; presence

Āvirbhūta — आविर्भूत — manifest

Avirodha — अविरोध — nonconflict

Aviśeṣa — अविशेष — indeterminate

1. A technical term in Sāṅkhya for the ego (*ahaṅkāra*) and the five subtle essences of the elements (*tanmātra*).

Avīta — अवित — a type of inference which proceeds by denying the consequent

1. A type of inference according to Sāṅkhya. It is also called *śeṣavat*. It is essentially negative in nature as it is based on the coabsence of the major term (*probandum*) and the middle term (*probans*). In this type of inference, no positive instance is possible and only negative instances may be given; e.g., the effect (cloth) is nondifferent from the cause (threads), for the former inheres in the latter, as a property of it. No positive instance can be given because all instances will fall within what is sought to be proved. If the effect and the cause were different, inherence would be impossible. (See *śeṣavat*.)

Aviveka — अविवेक — nondiscrimination

Avyasana — अव्यसन — absence of attachment

Avyabhicāri — अव्यभिचारि — unalterable

Avyākṛta — अव्याकृत — "unanswerable questions"; invisible (from *a* "not" + the verb root *añj* + "to appear")

1. They are the questions which Buddha refused to answer. They are ten (sometimes delineated as fourteen) questions on causality which Buddha answered by "Do not say so."

Avyākṛtakāśa — अव्याकृतकाश — unmanifested ether

Avyakta — अव्यक्त — unmanifest

1. Sāṅkhyan term for primal Nature (*prakṛti*).

Avyapadeśya — अव्यपदेश्य — unspeakable; nonverbalizable

Avyāpti — अव्याप्ति — inapplicability; nonpervasion

1. A logical fallacy which attempts to give a definition that says too little. It is the absence of the definition in a thing sought to be defined. (See *asādhāraṇa*.)

Avyāpya-vṛtti — अव्याप्यवृत्ति — nonpervasive

Avyāpya-vṛttitva — अव्याप्यवृत्तित्व — partial extensity

Avyavahārya — अव्यवहार्य — unrelatable

Avyaya — अव्यय — eternal; imperishable

Āyāma — आयाम — length; expansion; extension

Ayam-ātmā brahma — अयमात्मा ब्रह्म — "this Self is the Absolute (Brahman)"

1. A Great Saying (*mahā-vākya*) which occurs in the *Māṇḍūkya Upaniṣad* of the *Atharva Veda*.

Ayana — अयन — solstice; a period of time; way

1. Each solar year is divided into two halves: the northern (*uttarāyaṇa*) and southern way (*dakṣiṇāyaṇa*). (See each listed separately.)

Āyatana — आयतन — field of operation; support; basis; cause

1. The sense organs; viz., mind, eyes, nose, mouth, ears, organ of elimination, and organ of generation.
2. See *pratītyasamutpāda*.

Ayathārtha — अयथार्थ — erroneous

Ayathārthānubhava — अयथार्थनुभव — erroneous experience

Ayaugapadya — अयौगपद्य — nonsimultaneity

Ayodhyā — अयोध्या — city and center of pilgrimage

1. Birthplace and capital of Lord Rāma. It is one of India's seven sacred cities, located in North India.

Ayonija — अयोनिज — origin unknown; not born of mortal beings

1. Bodies whose birth (origin) is unknown.
2. Those individuals not born of mortal beings—e.g., Sītā, Padmāvati, Āṇḍāḷ.

Āyuḥ (*āyus*) — आयुः — "age determining"; span of life

1. One of the eight main types of obscuring matter (*karma*) in Jainism. It is subdivided into four types as relating to the duration of life (longevity) in the four states of the individual soul (*jīva*): celestial (*deva-āyus-*

karma), human (*manuṣya-āyus-karma*), animal (*tiryag āyus-karma*), and hell being (*nāraka-āyus-karma*).

Āyuhana — आयुहन — conglomeration

Āyur-veda — आयुर्वेद — the scripture dealing with medicine; "life knowledge"

1. The ancient Indian science of medicine which teaches that good health depends on maintaining the even balance of the three bodily humors: wind, bile, and phlegm.

Āyus — आयुस् — life; vital power (from the root *i* = "to go") See *āyuḥ*

Ayuta-siddha — अयुतसिद्ध — the establishment of absolutely different things appearing as one inseparable whole; inseparable

1. This relation means that, of the related entities, one is invariably found associated with the other.
2. According to Nyāya-Vaiśeṣika, there are five types of *ayuta-siddha* objects: substance (*dravya*) and quality (*guṇa*); substance (*dravya*) and action (*karma*); particular (*vyakti*) and universal (*jāti*); ultimate things and particulars (*viśeṣa*); and the whole (*aṁśin*) and parts (*aṁśa*).

Ayutasiddha-avayava — अयुतसिद्धावयव — the combination of parts which exist close together; a conglomeration of interrelated parts

B

Bādarāyaṇa — बादरायण — "inhabitant of *Bādarīka Āśrama*"

1. A name for the sage Vyāsa.

Baddha — बद्ध — bound

Baddha-jīva — बद्धजीव — bound individual human being (see *jīva*)

Bādha — बाध — cessation; contradiction; fallacy

Bādhaka — बाधक — sublator

Bādhaka-pratīti — बाधकप्रतीति — sublating cognition

Bādhāyāṁ sāmānādhikaraṇya — बाधायां सामानाधिकरण्य — grammatical coordination in the sense of sublation

1. A grammatical theory used by the Advaita Vedāntins to interpret the Great Sayings (*mahā-vākyas*); e.g., originally one perceived the object as a post, but later realized that it was a man. The original perception of the post is thus sublated.

Bādhita — बाधित — sublated; contradictory reason; stultified reason

1. A logical fallacy which tries to prove a thesis which is contrary to direct experience; e.g., when someone says, "fire is not hot because it is a substance" the thesis is wrong because of stultified reason.
2. This fallacy is also known as *kālātīta* and *kālātyayāpadiṣṭa*. (See *hetvābhāsa*.)

Badrīnāṭh — बद्रीनाठ — one of the major centers of Hindu pilgrimage, sacred to Viṣṇu, located in the heart of the Himalayas

Baglamukhī — बग्लमुखी — "crane headed"

1. An aspect of the universal Mother (Śakti) who is depicted with the head of a crane.

Bahiḥ-prajñā — बहि:प्रज्ञा — outer knowledge

1. In the waking state, an individual's awareness extends outside. One operates (knows) through one's ten senses (*indriyas*), five vital airs (*prāṇas*), and the internal organ (*antaḥkaraṇa*) Through these, one

receives stimuli from the external world and reacts to them in diverse ways.

Bahiraṅga-sādhana — बहिरङ्गसाधन — the remote aid to spiritual practices; "outer-limb practices"

1. It is comprised of daily and occasional actions (*nitya* and *naimittika-karmas*).
2. According to the Yoga system, the first five limbs of *aṣṭāṅga-yoga* are known as the external spiritual disciplines. These are abstentions, observances, postures, breathing techniques, and withdrawal of the senses from sense objects (*yama, niyama, āsana, prāṇāyāma,* and *pratyāhāra*). (See *aṣṭāṅga-yoga.*)

Bahir-dravyatva — बहिर्द्रव्यत्व — external substanceness

Bahir-mukha — बहिर्मुख — outward vision

1. The cause for the exhibition of the universe according to Kashmir Śaivism. Lord Śiva turns his vision outwards.

Bāhya — बाह्य — external

1. A type of perception in Nyāya.

Bala — बल — strength; force; vigor; power (from the root *bal* = "to breathe, live") (see *bhaga*)

Bāla — बाल — childlike; young; youthful

Balavadaniṣṭānanubandhin — बलवदनिष्टाननुबन्धिन् — that which does not entail great harm

Bandha — बन्ध — "lock"; bond; bondage; control; determination (from the verb root *bandh* = "to bind")

1. A class of exercises in *Haṭha Yoga*, which when practiced along with *prāṇāyāma* (breathing exercises) aids in uniting the *prāṇa* and *apāna* (the ingoing and outgoing breath). They also help to seal the vital breath (*prāṇa*) in the body during the practice of locks (*mudrā*). The three main locks are *jālandhara bandha* (in which the head is bent forward and the chin is pressed against the chest), *uddiyāna bandha* (in which the stomach muscles are pulled inward toward the spine), and *mūla bandha* (in which the anus is pulled inward).
2. According to Jainism, bondage is due to *karma* particles. It is caused by activities of the body-mind complex as influenced by passions.

This bondage has two stages: *Bhāva-bandha* and *dravya-bandha*. *Bhāva-bandha* represents a change in the individual's consciousness due to passions (*kaṣāya*), which prepares the individual for the actual bondage (*dravya-bandha*) which follows. The latter stage is when there is an actual contact of the *karma* particles with the individual.

3. Bondage is of four kinds: nature bondage (*prakṛti-bandha*), space-quantity bondage (*pradeśa-bandha*), duration-quality bondage (*sthiti-bandha*), and intensity-of-fruition bondage (*anubhāga-bandha*).
4. The majority of Indian philosophical schools attribute bondage to ignorance (*avidyā*). Bondage signifies the human condition of finite existence, unenlightenment.

Bandhu — बन्धु — connection; relation; association

Barhiḥ — बर्हिः — a type of sacrificial grass

Bhadra — भद्र — blessing; happy; well

Bhaga — भग — six glorious features of God (Īśvara); luck; fortune

1. They are *jñāna* (wisdom), *śakti* (potency), *bala* (strength), *aiśvarya* (lordship), *vīrya* (valor), *tejas* (splendor). (See *Īśvara*.)

Bhāga-tyāga-lakṣaṇā — भागत्यागलक्षणा — another name of *jahad-ajahal-lakṣaṇā* (see *jahad-ajahal-lakṣaṇā*)

Bhagavad-anubhava — भगवदनुभव — God-realization

Bhagavad Gītā — "song of God" (from the verb root *bhaj* = "to love, revere" + *gā* = "to sing")

1. One of the essential scriptures of Hinduism, a portion of the *Mahābhārata*, in which Kṛṣṇa, on the battlefield of Kurukṣetra, instructs Arjuna about the nature of God, the universe, and the Self; on the different forms of *Yoga*; and on the way to attain God. (See *Mahābhārata*.)

Bhagavān — भगवान् — Lord; God; revered person; venerable; the fortunate; the powerful; blessed one (from the root *bhag* = "good fortune, wealth, splendor, power") + *van* "possessor, Master, having")

1. The Lord. The one who is glorious, illustrious, divine, venerable. A term of address for God, or saints, sages, perfected ones, denoting what is glorious, divine, venerable, and holy. He possesses six divine qualities: knowledge (*jñāna*), strength (*bala*), lordship

(*aiśvarya*), potency (*śakti*), virility (*vīrya*), and splendor (*tejas*). (See *Īśvara*.)

Bhāgavata — भागवत — devotee of God; name of a major *Purāṇa;* name of a sect of Vaiṣṇavas

1. *Bhāgavata Purāṇa* (or *Śrīmad Bhāgavata*) is one of the eighteen major Purāṇas and the primary source book for the conception and worship of Lord Kṛṣṇa. It contains the biography of Kṛṣṇa. This scripture is respected, revered, and studied regularly, especially by Vaiṣṇavas.

Bhāgavata kaiṅkarya — भागवतकैंकर्य — "service to the devotees of God"

Bhagavatpāda — भगवत्पाद — "God-footed"

1. A term of respect applied to Śaṅkarācārya.

Bhāgya — भाग्य — salvation or liberation worked out by fate; fortune (see *tuṣṭi*)

Bhairava — भैरव — frightful; fear inspiring; horrible; terrible; formidible; form of Śiva

1. Śiva the terrible. A name for Śiva implying the Lord who is responsible for the creation, sustenance, and dissolution of the universe. In the *Kāpāla* and *Kālāmukha* sects of Kashmir Śaivism, they worship Bhairava as Śiva or the Absolute.

Bhairavī — भैरवी — The Goddess (Śakti of Bhairava) (see *Bhairava*)

Bhajana — भजन — devotional singing (from the root *bhaj* = "to love, worship, praise")

1. Individual or group singing of devotional songs, hymns, and chants. Devotional songs in praise of the Divine. It is a form of pure and unadulterated devotion to God.

Bhakta — भक्त — devotee; lover of God (from the verb root *bhaj* = "to love, worship, revere")

1. A devotee; a lover or worshipper of God. Followers of *Bhakti Yoga*, the path of love and devotion.
2. According to Viśiṣṭādvaita Vedānta, a devotee is one type of seeker of liberation. They are those who have read the Veda together with its auxiliaries and the Upaniṣads, and who, from the knowledge of the earlier and later parts of the Mīmāṃsā, have determined the nature of the Absolute (Brahman) as different from individuals (*cit*)

and the world (*acit*). They are of the nature of bliss and know Brahman as of the nature of bliss, infinitude, and unsurpassability.
3. A stage of consciousness. (See *sthala*.)

Bhakti — भक्ति — loving devotion (from the verb root *bhaj* = "to love, worship, revere")

1. The path of devotion leading to union with God; the state of intense devotional love for God or *guru*. It is one of the paths to liberation (*bhakti mārga*). (See *bhakti yoga*.)
2. Devotion is said to be of two types: *sādhana-bhakti* (comprised of *aṣṭāṅga-yoga*, *sādhana-saptaka*, etc.) and *phala-bhakti* (received by an individual through God's grace spontaneously).
3. It is also divided into nine forms: *śravaṇa, kīrtana, smaraṇa, pāda-sevana, arcana, vandana, dāsya, sakhya,* and *ātma-nivedana*. (See *navavidhā bhakti*.)
4. Devotion to God can assume many forms and the devotee can be related to God in one of many attitudes. The chief ones are *dāsya*, the attitude of a servant to his master; *sakhya*, the attitude of a friend to a friend; *vātsalya*, the attitude of a parent to a child; *śanta*, the attitude of a child to a parent; *kānta*, the attitude of a wife to a husband; *rati*, the attitude of a lover to the beloved; and *dveṣa*, the attitude of an atheist toward God.
5. Viśiṣṭādvaita Vedānta defines devotion as "a continuous stream of remembrance of God uninterrupted like the flow of oil from one vessel to another."
6. Vaiṣṇavas divide perfect love of God (*rāgātmika bhakti*) into *kāmātmika* (consisting of a desire for erotic and mystical enjoyment inspired by an exclusive effort to please Kṛṣṇa) and *sambandhātmika* (consisting of a sense of relationship to Kṛṣṇa). The former is composed of *sneha* (affection wherein the heart melts); *mana* (affected repulse of endearment due to excess emotion); *pranaya* (friendly confidence); *rāga* (erotic transmutation of sorrow into joy); and *anurāga* (love as a constant freshness). Under the latter, the modes of *vātsalya* and *sakhya* involve *sneha, mana, pranaya, rāga,* and *anurāga,* while the *dāsya* mode includes all but *anurāga* and the *śānta* mode involves none of them.

Bhakti-rūpāpanna-jñāna — भक्तिरूपापन्नज्ञान — love of God; knowledge turned into devotion

Bhakti Sūtra — भक्ति सूत्र — "threads of devotion"

1. There are two famous scriptural works on devotion known as the *Bhakti Sūtras*: The *Bhakti Sūtras* of Nārada and the *Bhakti Sūtras* of Śāndilya. Both works explain the essence of devotion to the Lord.

Nārada's uses plain and simple terms, while Śāndilya's work is more philosophical and scholarly.

Bhakti Yoga — भक्तियोग — Yoga of devotion; path to union with God (from the verb root *bhaj* = "to share in," "to belong to," "to worship")

1. One of the principal paths to liberation. It is of the nature of the supreme love of God. On attaining it, a person becomes perfect, immortal, and eternally blissful. It is depicts the Divine and human relationship from the human side. (See *bhakti*.)
2. Vaiṣṇavites say it is of two kinds: formal (which is the lower type dependent upon external aids and depicts a step-by-step process) and real (which knows no rules, involves complete surrender, and is immediate).
3. There are four kinds of devotees: those who, being hard pressed, turn to God for relief; those who, seeking intellectual satisfaction, love God to know about God; those who love God for rewards; and those who love God for love's sake alone.
4. There are four states or stages of liberation: *sālokya* (living in land of God), *sāyujya* (being united with God), *sāmīpya* (nearness to God), and *sārūpya* (obtaining same form as God).

Bhāmatī-prasthāna — भामतीप्रस्थान — the Bhāmatī school or "foundation"

1. One of the two schools within Advaita Vedānta. Its most important works are the *Bhāmatī* of Vācaspati, the *Kalpataru* of Amalānanda, and the *Parimala* of Appayya Dīkṣita. (See chart no. 4.)
2. The school derives its influence and inspiration from Maṇḍana Miśra.
3. See *vivaraṇa-prasthāna*.

Bhārata — भारत — suporter; to support; "bearer of the oblation"; name for India (from the verb root *bhṛ* = "to support")

1. Ancient name for the land of India.
2. Name for the people of India: those who support or uphold righteousness (*dharma*)
3. The son of Duṣyanta, born of Śakuntalā.
4. A sage and author of the *Nātyaśāstra*.
5. Name of the son of Daśaratha and one of Rāma's three brothers.
6. Short for *Mahābhārata*.
7. Author of the *Natya-śāstra*.

Bhāratī — भारती — Goddess; name of Sarasvatī

1. One of the ten monastic orders founded by Śaṅkarācārya.
2. Wife of Maṇḍana Miśra, who refereed the debate between Śaṅkarācārya and Maṇḍana.

Bhartṛhari — भर्तृहरि — a king and famous Sanskrit poet; a famous grammarian (from *bhartṛ* = "supporter" + *hari* = "remover")

1. An eleventh-century king who was the son of Vidyāsāgara and Mandākinī and who renounced his kingdom to become a *yogi*. He was a disciple of Goraknath. A collection of his Sanskrit poetry, *Śatakatrayam* (*Nīti, Śṛṅgāra,* and *Vairāgya Śatakas*), deal with worldly concerns, spiritual ideals, renunciation, and the nature of passion.
2. A seventh-century grammarian and one of India's greatest philosophers of language. Author of the *Vākyapadiya.*

Bhāṣā — भाषा — language; gentle and holy talk (see *samiti*)

Bhāsaka — भासक — revealer

Bhasma — भस्म — ash

1. Śaivites place ashes from funeral pyres, sacrificial fires, and/or cowdung upon their bodies. It is one of the special hallmarks of a Śaivite. It symbolizes the ordeal of universal conflagration, the extraction of the world essence, the perfect distillation. All material things eventually and ultimately become "ash." (See *vibhūti.*)
2. There are three types of *bhasma*: ash from ordinary fire is employed in cleaning metal, wood, grains, clothing. Ash from the sacrificial fire, purified by *mantras,* is taken as sanctified gift (*prasād*). Wearing it on one's body is like absorbing the sacrificial rite itself. Finally, ash from burned *bilva* leaves, sanctified by the recitation of the *Aghora mantra,* is known as *Śivagni* (the fire of Śiva). The ash from this is strained and put into a pot, mixed with twigs of the *śami, banyan,* and *pīpul* trees together with burnt blades of *darbha* grass mixed with cowdung cakes. The three horizontal lines of ash distinctive of all Śaivites which are placed on the forehead, are made of this ash.
3. It is difficult for the mind, engrossed in names and forms, to conceive of the formless. *Bhasma* or sacred ashes, is one of the most sacred means of form/formless worship. It represents Lord Śiva and denotes primarily the destruction of *saṁsāra* and *karma.* Lord Śiva gives the boons of dispassion (*vairāgya*) and destruction of limitations to his devotees. Everyone can apply bhasma irrespective of caste, creed, or religion. It has the profound symbolism of reminding one of the transience of all created things. Eventually all things turn to ash. *Bhasma* indicates time (*kāla*). It also reminds one to make efforts to reach the One beyond time (*kālatīta*), or Lord Śiva. The sacred ash is called the "true form" of Śiva. *Bhasma* is a great disinfectant and cleanser

and can remove obnoxious odors. The color of *bhasma* is white. It symbolizes wisdom. After all *karma* is burnt out, what is left is wisdom. Anything put into a fire, will first turn black, but eventually it will turn white. White is the ultimate state.

Bhastrikā — भस्त्रिका — "bellows"; a type of breathing exercise (*prāṇāyāma*)

1. A yogic practice of controlled, forceful breathing which purifies the body and stills the mind. It is a type of breathing exercise where the air if forcibly drawn in and out or "blasted" as in a furnace. (See *prāṇāyāma*.)

Bhāsvara — भास्वर — brilliant

Bhāṣya — भाष्य — commentary

Bhāṣyakāra — भाष्यकार — commentator (from the verb root *kṛ* = "to do" + *bhāṣya* = "commentary")

1. The most well-known commentators include Śaṅkarācārya for Advaita Vedānta, Rāmānuja for Viśiṣṭādvaita Vedānta, and Madhvācārya for Dvaita Vedānta.
2. Rāmānuja is familiarily known as "the *bhāṣya-kāra*" in the Vedāntic literature of Viśiṣṭādvaita Vedānta.

Bhāti — भाति — shining; self-luminous

1. In Vedānta, the Absolute (Brahman) is described as *asti* (it is), *bhāti* (it shines), *priyam* (it is blissful). All physical entities partake eternally of these three while, momentarily, they partake of name and form (*nāma* and *rūpa*).

Bhaṭṭa — भट्ट — Kumārila Bhaṭṭa

1. The originator of one of the two main schools of Pūrva Mīmāṃsā, the Bhāṭṭa school.
2. Advaita Vedāntins usually follow the Bhāṭṭa view in all matters empirical.

Bhauma — भौम — terrestrial (from the verb root *bhū* = "to become, exist")

1. One of the four kinds of fire. (See *tejas*.)

Bhautika — भौतिक — formed of matter; constituted of the gross elements

Bhava — भव — becoming; an epithet of Śiva (from the verb root *bhū* = "to become, exist")

Bhāva — भाव — state of being; existence; emotion; feeling; attitude (from the verb root *bhū* = "to become, exist");

1. Existence: That from which everything comes.
2. One of the twelve links in the causal chain of existence, according to Buddhism. (See *pratītyasamutpāda.*)
3. Becoming or a state of flux.
4. A feeling of absorption or identification. A spiritual attitude.

Bhāvanā — भावना — reminiscent impression; meditation; consideration; mental discipline

1. According to Jainism, it is a class of verbal knowledge (*śrutajñāna*). It is the stage of reconsidering the nature of a familiar phenomenon so that a new phenomenon which is known to be associated with it can be properly understood.
2. According to the Vaiśeṣika school, it is a type of trait (*guṇa*) from latent impressions (*saṁskāra*). It is that quality of the self by which things are constantly practiced, remembered, or recognized.

Bhāva-āsrava — भावास्रव — a Jaina term describing the state wherein an individual loses its resistence to the inflow of karmic particles (see *āsrava*)

Bhavānī — भावानी — "the Giver of existence"

1. One of the names of the universal Divine Mother. The Existent; Pure Existence. The Great Goddess. A name for Pārvatī.

Bhāvātmaka — भावात्मक — a type of substance (*dharma*) in Jainism which indicates the form and condition of a thing

Bhāva-bandha — भावबन्ध — a Jaina term describing the state wherein there is a change in an individual's consciousness due to passions (see *bandha*)

Bhāva-karma — भावकर्म — actions of body, mind, and speech which produce subtle (*karma*) matter according to Jainism

Bhāva-kārya — भावकार्य — positive product

Bhāva-leśya — भावलेश्य — the feelings generated by the accumulation of (*karma*) matter according to Jainism (see *leśya*)

Bhāva-liṅga — भावलिङ्ग — a form of the formless Śiva (see *liṅga-sthala*)

Bhāva-nirjarā — भावनिर्जरा — a Jaina term describing the stage of an individual wherein there is a partial disappearance of karmic particles

1. This stage is effected by a modification or change in the individual itself. (See *nirjarā*.)

Bhāva-padārtha — भावपदार्थ — existent entities

Bhava-pratyaya nirodha — भावप्रत्ययनिरोध — a type of arrested state of the mind not conducive to liberation

Bhāva-pratyaya-samādhi — भावप्रत्ययसमाधि — a form of attributeless union (*samādhi*) in which a trace of ignorance remains

1. In this stage the latent tendencies of an individual's passions remain. Thus, even after attaining this stage, one will have to return to the world again. (See *samādhi*.)

Bhāvarūpa — भावरूप — positive in nature; "existing form"

1. An attribute of ignorance (*avidyā*) according to Advaita Vedānta. (See *avidyā/māyā*.)

Bhāva-saṁvara — भावसंवर — a Jaina term describing the state of an individual wherein the susceptibility to the inflow of karmic particles is stopped

1. This state includes *mahā-vrata, samiti, gupti, dharma, anuprekṣā, parīṣahajaya,* and *cāritra.*
2. See *saṁvara.*

Bhāvita-smartavya — भावितस्मर्तव्य — recollection of an experience that is unreal or imagined

Bhavya — भाव्य — one who is capable of attaining liberation, in Jainism

Bhāvya — भाव्य — "what is to be accomplished"

Bhaya — भय — fear; terror

Bheda — भेद — difference; disjunction

1. A key concept of Dvaita Vedānta. According to Dvaita, it is fivefold: the difference between God and individuals; between different individuals; between God and matter; between individuals and matter; and between matter and matter itself in its various forms. (See *pañca-bheda*.)
2. It is of three types: *svagata-bheda* or internal difference; *sajātīya-bheda* or the difference which exists between two objects belonging to the same class; and *vijātīya-bheda* or the difference which exists

between two objects belonging to different classes. (See each *bheda* listed individually.)

Bhedābhava — भेदाभव — absence of duality or difference

Bhedābheda — भेदाभेद — the relation of identity in difference; difference-cum-nondifference; unity in multiplicity; diversity in unity

1. A view held by the Bhāṭṭa Mīmāṃsakas, the Nimbārka school, and first made well known by Bhartṛprapañca.

Bhedābheda-vāda — भेदाधेदवाद — the "theory of nondifference in difference" (see *bhedābheda*)

Bhedād-anyaḥ — भेदादन्य: — "something other than difference"

Bhedāgrahaṇa — भेदाद्रहण — "nonapprehension of difference"

Bheda-sahiṣṇu — भेदसहिष्णु — "compatible with difference"

Bheda-saṁsarga — भेदसंसर्ग — "relation of duality" (see *vākyārtha*)

Bheda-śruti — भेदश्रुति — "duality scriptures"

1. Upaniṣadic texts (and/or passages therein) which support the doctrines of duality, plurality, and multiplicity.

Bheda upāya — भेद उपाय — See *ānava upāya*

Bheda-virodhi — भेदविरोधि — "what is opposed to difference"

Bhīkṣā — भिक्षा — alms; begging

Bhikṣu — भिक्षु — Buddhist monk or mendicant; beggar; *bhikku* (Pali).

Bhikṣu-sūtra — भिक्षुसूत्र — "the monk's thread" (or scripture)

1. A name for the *Brahma-sūtra,* since those who are most competent to study it are said to be monks or renunciants.

Bhīma — भीम — "the terrible"; fear inspiring

1. The second the the five Pāṇḍava brothers and the mightiest warrior of his time. He possessed the strength of 10,000 elephants. One of the chief characters in the *Mahābhārata*. Son of Kunti and Vāyu.
2. A name for Śiva and for Viṣṇu.

Bhinna — भिन्न — differentiated

Bhinna-viṣaya — भिन्नविषय — difference in subject matter

Bhīṣma — भीष्म — frightful; terrifying; terrible; dreadful

1. The patriarch of the Kaurava and Pāṇḍava families, whose story is told in the *Mahābhārata*. To please his father, Śantanu, he made a (terrible) vow never to marry so that his father could marry Satyavatī. He was the commander in chief of the Kaurava army during the *Mahābhārata* war.

Bhoga — भोग — enjoyment; pleasure; experience

1. Enjoyment of the objects of the world through the senses. Worldy experience.
2. Enjoyment or unending bliss in the state of liberation, according to Dvaita Vedānta.

Bhogabhūta — भोगभूत — involuntary action; action arising out of latencies of previous actions

Bhogāṅga — भोगाङ्ग — pleasure-seeking individual (see *ṣaṭ-sthala*)

Bhoga-sthāna — भोगस्थान — "abode of enjoyment"

Bhoga-vastu — भोगवस्तु — "object of enjoyment"

Bhogopabhoga-parimāṇa — भोगोपभोगपरिमाण — a Jaina ethical code of conduct dealing with establishing limits to the use of objects with a view to minimize attachment.

Bhogopakaraṇa — भोगोपकरण — means of enjoyment

Bhogya — भोग्य — object of experience

Bhogya-kāṇḍa — भोग्यकाण्ड — objects of enjoyment

1. According to Śaiva Siddhānta, God's mysterious power (*māyā*) provides the individual with the means, locations, and objects of enjoyment.

Bhoktā — भोक्ता — enjoyer; subject; experiencer

Bhoktṛ — भोक्तृ — enjoyer

Bholenath or Bhole Baba — भोलेनथ — poet-saint

1. A nineteenth-century poet-saint of Uttar Pradesh who established his hermitage (*āśrama*) on the banks of the Yamunā river. He composed (hymns) *bhajans* and a number of poetical works on Vedānta, including the *Siddha Gītā* and *Vedānta Candāvali*.

Bhrama — भ्रम — error; illusion; hallucination; perplexity

1. The cognition of an object as it is not.

Bhrānti — भ्रान्ति — delusion

1. One of the obstacles to Self-realization. (See *vighna*.)

Bhṛgu — भृगु — "glittering"; name of a great seer (*ṛṣi*)

1. In the *Bhagavad Gītā*, Kṛṣṇa says, "Of the great sages, I am Bhṛgu."

Bhṛtyācāra — भृत्याचार — a code of conduct enjoining humility toward Śiva (see *pañcācāra*)

Bhūḥ — भूः — the earth; the material world (see *loka*)

Bhujaṅginī mudrā — भुजङ्गिनीमुद्रा — "serpent seal"

1. A *Haṭha Yoga* exercise, called the serpent gesture (*mudrā*), in which one draws in air through the esophagus. Its practice destroys stomach disease. (See *mudrā*.)

Bhukti — भुक्ति — enjoyment

Bhūloka — भूलोक — "earth world" (from *bhu* = "earth" + *loka* = "world")

Bhūmi — भूमि — the earth; stage; floor; realm

1. There are ten *bhūmis* or stages on the path according to Buddhism. (See *bodhisattva*.)

Bhūta — भूत — element; gross elemental principle (from the verb root *bhū* = "to become, exist")

1. That is, the five elements: earth (*kṣiti* or *pṛthivī*), water (*ap*), fire (*tejas*), air (*vāyu*), space (*ākāśa*). (See *mahābhūta*.)

Bhūtādi — भूतादि — the state where inertia (*tamas*) predominates over purity (*sattva*) and activity (*rajas*)

1. From this state evolve the subtle elements (*tanmātra*) according to Sāṅkhya.

Bhūtakoṭi — भूतकोटि — the highest culminating point for all human beings

Bhūta-pañcaka — भूतपञ्चक — the "five elements"

1. The five physical elements are earth (*pṛthivī*), air (*vāyu*), fire (*tejas*), water (*ap*), and ether (*ākāśa*). The are the elements of which the physical cosmos is composed. According to Sāṅkhya cosmology, they derive from the subtle elements (*tanmātra*). (See chart no. 12.)

Bhūtārtha-vāda — भूतार्थवाद — statement of a fact not already known; "theory of existent objects" (see *artha-vāda*)

Bhūta-tathatā — भूततथत; — "that"-ness of elements

Bhūtatva — भूतत्व — "elementness"

Bhuvaḥ — भुवः — the midregion; the world of becoming (see *loka* and *gāyatrī*)

Bhuvana — भुवन — the universe; the world

Bhuvana-sundara — भुवनसुन्दर — God as cosmic beauty

Bhūyo-darśana — भूयोदर्शन — repeated observation

Bibhatsa — बिधत्स — trembling

Bīja — बीज — seed; drop; seminal

1. In Yoga, it denotes the causes of afflictions (*kleśa*). They are the seeds of the defects.
2. Sound derives its most sublime recognizable form as the fifty-one phonemes of the Sanskrit language—i.e., the so-called little mothers (*mātṛkā*). As such, *mantras* often occur as, or derive from, collections of meaningless seed (*bīja*) sounds. As their name suggests, they are the "seeds" of all sounds. Some examples include *hrīṁ, srīṁ, gaṁ, glauṁ, auṁ, aiṁ*. (See *mantra*.)

Bījāṅkura-nyāya — बीजाङ्कुर न्याय — the analogy (or logic) of the seed and the tree, each being the cause of the other

Bilva — बिल्व — a tree with great medicinal qualities, sacred to Lord Śiva.

Bimba — बिम्ब — original, prototype

Bimba-pratibimba-vāda — बिम्बप्रतिबिम्बवाद — reflection theory; "theory of the original and its reflection"

1. The reflection theory of the Advaita Vedānta Vivaraṇa school, in which consciousness is said to be reflected in the adventitious condition, ignorance (*avidyā*). According to this view, the individual is a reflection of intelligence present in egoity. As there exists no difference between a reflection and the original, the individual soul (*jīva*) is nondifferent from the Absolute (Brahman).

Bimbopāsana — बिम्बोपासन — "meditation on the reflection"

1. Meditation on the position of the individual as a reflection of the Lord.
2. According to Dvaita Vedānta, this is one step in the means of release for the soul.

Bindi — बिन्दि — a red dot or mark worn between the eyebrows marking the location of the third eye, the eye of inner vision or spiritual wisdom. Also called a *tilaka* or *ṭīkā*. (See *bindu.*)

Bindu — बिन्दु — "a dot, point"; drop; crescent

1. The compact mass of spiritual power or energy (Śakti) gathered into an undifferentiated point, ready to manifest as the universe. A form made of light (Blue Pearl). The material cause and substance of creation.
2. The cause of form (*rūpa*) in Kashmir Śaivism. It is a combination of the four subtle elements (*tanmātras*).
3. A mark on the forehead, which may serve (depending upon the substance employed) cosmetic, medicinal, or religious functions. The center of the forehead, between the eyebrows, is the most important psychic center in the physical body and its importance is stressed by putting a colored mark at this spot. This spot is where the sixth *cakra* (*ājñā cakra*) is located. It is known as the third eye or the eye of wisdom. This mark not only reminds one that the purpose of one's life is to realize one's Self, but it helps one to remember that all one's actions are to be dedicated to this goal. The most common material used for making this mark is *kumkum*, a red powder which is a mixture of tumeric, alum, iodine, camphor, etc. Another popular material is sandalwood paste blended with musk. This has a strong cooling effect and is generally meant for those who have meditated for a long time. Sacred ash from a sacrificial fire or funeral pyre is considered the best material for the *tilak* for *yogis* and *sannyāsis* be-

cause they have renounced their attachments to worldly life and ash symbolizes this.

Bindu Bheda — बिन्दु भेद — (seeing) one thing with two eyes

1. A movement (*kriyā*) of the eyes; a subtle piercing of the eyeballs after which one begins to perceive the Blue Light vibrating everywhere; the purification of the eyes.

Bodha — बोध — consciousness; knowledge; "to be awake"; enlightenment

Bodhi — बोधि — enlightenment; "to be awakened"

Bodhicitta — बोधिचित्त — love; foundation of all good; attitude to serve all

1. It has two aspects according to Buddhism. The stage when the individual resolves to become a *bodhisattva* (*bodhi-praṇidhi-citta*) and actually entering the path and taking the journey (*bodhi-prasthāna-citta*).

Bodhi-praṇidhi-citta — बोधिप्रणिधिचित्त — see *bodhicitta*

Bodhi-prasthāna-citta — बोधिप्रस्थानचित्त — see *bodhicitta*

Bodhisattva — बोधिसत्त्व — a being aspiring to enlightenment; one who has attained the essence of wisdom; an "awakened one"

1. They exist for the good and happiness of all. Their ideal is enlightenment for all sentient beings. They are of two types: earthly and transcendent.
2. There are ten stages to perfect *bodhisattva*-hood: *pramuditā, vimalā, prabhākarī, arciṣmatī, sudurjayā, abhimukti, dūraṅgamā, acalā, sādhumatī*, and *dharma-megha*.
3. In its early usages, it referred to the career of Siddhārtha Gotama. It gradually became extended to refer to all one's previous lives in one's passage to Buddhahood.
4. The major *bodhisattvas* include Amitābha, Avalokiteśvara, Mañjuśrī, Vairocana, and Samantabhadra. Lesser *bodhisattvas* include Akṣobhya, Ratnasaṁbhava, Amoghasiddhi, and Mahāsthāma. The last of the *bodhisattvas* or the "Buddha-to-come" is Maitreya.

Brahmā — ब्रह्मा — the creator of the universe; one of the Indian trinity comprised of Brahmā, Viṣṇu, and Rudra; priest

1. The Absolute Reality manifested as the active creator of the universe, who is personifed as one of the three gods of the Hindu trinity.

The other two are Viṣṇu, who represents the principle of sustenance, and Śiva, who represents the principle of destruction.

2. One of the four principal priests in a Vedic sacrifice (the others being *Hotri, adhvaryu, udgātri*). The *brahmā* priest, the most learned of the four, was required to know the three Vedas, supervise the sacrifice, and set right mistakes committed by the other priests.
3. See *Viṣṇu, Śiva*

Brahma-bhāva — ब्रह्मभाव — the state of being the Absolute (Brahman)

1. Identification with the all-pervasive Reality.

Brahmacarya — ब्रह्मचर्य — a code of conduct; dwelling in Brahman; a student; "the path that leads to Brahman" or "moving in Brahman"; abstention from incontinence; celibacy

1. The first stage of life—i.e., studentship. (See *āśrama.*) The foundation for the Indian hermitage (*āśrama*) and teacher's school (*gurukula*) system of education.
2. One of the abstentions in the Yoga system. (See *yama.*)
3. One of the great vows and one of the proper modes of conduct according to Jainism. (See *mahāvrata* and *cāritra.*)

Brahmagranthi — ब्रह्मग्रन्थि — "knot of Brahman"

1. Located in the mystic lowermost nerve plexus (*mūlādhāra*), it is the junction point in the *suṣumnā nāḍī* where the *iḍā, piṅgala*, and *suṣumnā nāḍīs* converge and form a knot.

Brahmajijñāsa — ब्रह्मजिज्ञास — "enquiry into Reality"

Brahma-jñāna — ब्रह्मज्ञान — "knowledge of the Absolute"; Self-realization

Brahmaloka — ब्रह्मलोक — "the world of Brahmā"

1. The Heaven of the Creator (Brahmā). The highest heaven. The world of supreme joy. Those who reach this plane of existence (*loka*) after death are beyond rebirth.
2. Brahmā is said to be the creator of the fourteen worlds: the seven upper worlds—*bhūr-loka, bhuvar-loka, svar-loka, mahar-loka, jana-loka, tapo-loka*, and *satya-loka*; and the seven lower worlds—*atala, vitala, sutala, talātala, mahātala, rasātala*, and *pātāla.*

Brahma-muhūrta — ब्रह्ममुहूर्त — "the moment or hour of Brahman"; sacred early morning time

1. The period of time between 3:00 A.M. and 6:00 A.M., which is declared to be the best time for meditation and worship.

Brahma-nāḍī — ब्रह्मनाडी — another name for the *suṣumṇa nāḍī*

1. A subtle channel (*nāḍī*) located in the middle of the *citrinī nāḍī*. The nectar from the thousand-petaled lotus at the crown of the head (*sahaśrara*) flows through this *nāḍī*. This is another name for the *suṣumṇa nāḍī* or the main channel of energy running through the center of the spinal column. When energy (*prāṇa*) enters it, it takes the seeker to Brahman, the Absolute, and hence its name. (See *nāḍī*.)

Brahman — ब्रह्मन् — the ultimate Reality; the ground of the universe; the Absolute; the Divine; "great" (from the root *bṛh* = "to expand, greater than the greatest")

1. The Absolutely Great; that which is greater than the greatest. "That which puts an end to differences." The Absolute Reality or all-pervasive supreme principle of the universe. It has nothing similar to it and nothing different from it, and it has no empirical distinctions from the acosmic viewpoint.
2. Vedāntic term for the Absolute Reality. The Absolute or all-pervasive supreme principle of the universe. The nature of Brahman is described in the Upaniṣads and in Vedāntic philosophy as *sat* (Existence absolute), *cit* (Consciousness absolute), and *ānanda* (Bliss absolute). (See *satcidānanda*.)
3. Advaita Vedānta says it is not possible to explain Brahman in words. It transcends all concepts and ideas and is therefore *nirguṇa*—beyond conceptualization. It is declared to be the only Truth. Other Vedāntas explain that words may not entirely define what Brahman is, but they do describe its glorious attributes and is therefore *saguṇa*—"with glorious attributes."
4. In the Upaniṣads it is conceived of in two modes: the Reality of which the universe is but an appearance (*niṣprapañca*) and the all-inclusive ground of the universe (*saprapañca*). It is described positively as existence (*sat*), knowledge (*cit*), bliss (*ānanda*), and infinite (*ananta*) and negatively as "not this, not this" (*neti neti*). It has nothing similar to it and nothing different from it, and it has no empirical distinctions from the acosmic viewpoint. According to Advaita Vedānta, Brahman is known in two forms: that as qualified by limiting conditions owing to the distinctions of "name and form" and as what is free from all limiting conditions whatever. Both Viśiṣṭādvaita and Dvaita Vedānta conceive of Brahman as endowed with auspicious qualities (*saguṇa*).

Brāhmaṇa — ब्राह्मण — a spiritual and intellectual being endowed with purity, who has understood Reality (Brahman), who fosters spirituality, and who helps others to know the Reality; a member of the priestly caste; the liturgical texts of the Vedas

1. One of the four castes whose duty it is to study and perpetuate the Vedas. (See *varṇa*.)
2. Liturgical texts written in prose and explanatory of the significance of the different rituals found in the *saṁhitas*. They are the guidebooks for performing sacrificial rites. Distinct from the *mantra* and Upaniṣad sections, the *brāhmaṇas* contain rules for the employment of the mantras, or hymns, at various sacrifices, with detailed explanations of their origin and meaning and numerous ancient legends. They are said by Sāyanācārya to contain two parts: *vidhi*, or rules for rites and *arthavāda*, or explanatory remarks. Each Veda has its own *Brāhmaṇa*. That of the *Ṛg Veda* is preserved in two works, *Aitareya* and *Kausitaki*. The *White Yajur Veda* has the *Śatapatha Brāhmaṅa* and the *Black Yajur Veda* has the *Taittirīya Brāhmaṇa*. The *Sāma Veda* has eight *Brāhmaṇas*, the best known of which are the *Prauḍha* and the *Śadvinśa*. The *Atharva Veda* has one *Brāhmaṇa* called the *Gopatha*. (See *veda*.)

Brahmāṇḍa — ब्रह्माण्ड — the cosmic egg; the universe; the cosmos (from *aṇḍa* = "egg" + *brahmā*)

1. One of the twenty Dvaita Vedānta substances. (See *dravya* and chart no. 6.)

Brahma-niṣṭhā — ब्रह्मनिष्ठा — remaining steadfast in the Absolute (Brahman)

1. One who is firmly established in the supreme Being, in Brahman, the Absolute Reality.

Brahma-prāpti — ब्रह्मप्राप्ति — attainment of liberation

Brahmārpaṇa — ब्रह्मार्पण — dedication to Brahman; "Brahman is the ritual"

Brahma-randhra — ब्रह्मरन्ध्र — "the hole of Brahman"; the aperture in the crown of the head through which the individual soul may leave its body upon death

1. Subtle aperture in the crown of the head. Said to be the gateway to the Absolute (Brahman) in the thousand-petaled lotus in the crown of the head (*sahasrāra*). Liberated beings are said to exit the physical body through this aperture.

Brahma satyaṁ jagan-mithyā jīvo brahmaiva nā'paraḥ — ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः — the Absolute (Brahman) is real; the world is nonreal; the individual soul is nondifferent from Brahman

1. This oft-quoted verse gives the quintessence of the Advaita Vedānta

doctrine. The first two lines are found in Śaṅkarācārya's *Viveka-cūḍāmaṇi*.

Brahma-sūtra — ब्रह्मसूत्र — "threads of the Absolute"; brief aphorisms written by Bādarāyaṇa harmonizing the teachings of the Upaniṣads

1. An authoritative treatise on the Vedānta philosophy dealing with the knowledge of the Absolute (Brahman). It is ascribed to Vyāsa and known by various names such as *Bādarāyaṇa Sūtra, Vedānta Sūtra, Vyāsa Sūtra, Śārīraka Sūtra.* Every founder of a Vedāntic school has to write a commentary on the book, though Śaṅkarācārya's is perhaps the most famous.
2. It sets forth the teachings of the Vedānta in a logical order. (See *prasthāna-traya.*)
3. The *Bhāṣyakāras* or main commentators (exponents) on the *Brahma-sūtra* are Śaṅkara, Bhāskara, Yādava, Nimbārka, Rāmānuja, Śrīkaṇṭha, Madhva,Vallabha, and Baladeva.
4. Other names for the *Brahma-sūtra* include *Vedānta-sūtra Śarīraka-sūtra, Bhikṣu-sūtra,* and *Uttara-Mīmāṃsā-sūtra.*
5. It is divided into four chapters (*adhyāya*), with each chapter consisting of four parts (*pāda*) and each part being divided into a number of sections (*adhikaraṇa*). Each section contains one or more *sūtras* depending upon the interpretation of the *Bhāṣyakāra* thereof.
6. Its four chapters are entitled "harmony" (*samanvaya*)—bringing out the coherent import of the Upaniṣads by explaining apparently doubtful statements; "nonconflict" (*avirodha*)—presenting the Vedāntic position philosophically with regard to other systems; "the means" (*sādhana*)—outlining the spiritual pathway to liberation; and "the fruit" (*phala*)—discussing the nature of the goal itself.

Brahma-vicāra — ब्रह्मविचार — "enquiry into the Absolute (Brahman)"

Brahma-vihāra — ब्रह्मविहार — divine state; "abiding or dwelling in the Absolute (Brahman)"

1. According to Buddhism, these are the characteristics of a perfectly enlightened individual (*bodhisattva*) who is in a divine state: compassion (*karuṇā*), love (*maitra*), equanimity (*upekṣā*), and joy (*muditā*).

Brahmin — ब्राह्मिन् — member of the priestly caste; priest

1. The first caste of Hindu society. The members of this caste or class are, by tradition, priests and scholars. (See *varṇa.*)

Bṛhadāraṇyaka Upaniṣad — बृहदारण्यकोपनिषद् — "sitting down nearby (the scripture of) the great forest"

1. This Upaniṣad belongs to the *Śatapatha Brāhmaṇa* of the *Śukla Yajur Veda*. The theme of this Upaniṣad is the nondifference of the Absolute (Brahman) and the individual (Ātman). It is the largest Upaniṣad and is considered great (*bṛhad*) due both to its length and its profundity. It consists of three sections (*kāṇḍa*), each having two chapters. The *Madhu Kāṇḍa* expounds the basic identity of the individual self with the Universal Self. The *Muni Kāṇḍa* (*Yājñavalkya Kāṇḍa*) provides the philosophical justification of the teaching. The *Khila Kāṇḍa* deals with certain modes of worship and meditation (*upāsana, śravaṇa, manana, nididhyāsana*) and contains much information per meditation. This Upaniṣad also contains the *mahāvākya, aham brahmāsmi*. Noble personages found in this Upaniṣad include Maitreyī, Gārgī, Janaka, and Yājñavalkya.

Bṛhaspati — बृहस्पति — "great father"; Jupiter; teacher (*guru*) of the priests

1. The deity identified with speech and intellect. He is the chief offerer of prayers and sacrifices and is represented as the priest and teacher of the gods, with whom he intercedes for human beings.

Bṛhaspati-sava — बृहस्पतिसव — the name of a sacrifice by which, according to the *Taittirīya-brāhmaṇa*, the priest who desired to become a *purohita* obtained that office

Bṛhat — बृहत् — the great; the large

1. In the *Veda*, the true, the right (*satyam ṛtam*) is called the great (*bṛhat*).

Bubhukṣavaḥ — बुभुक्षवः — pleasure seekers (see *jīva* and *śāstra-vaśya*)

Buddha — बुद्ध — (the awakened one (from the verb root *budh* = "to enlighten, to know")

1. Gautama the Buddha, the founder of Buddhism.

Buddhi — बुद्धि — intellect; the discriminative faculty (from the verb root *budh* = "to enlighten, to know")

1. The ascertaining intelligence and the impersonal or superpersonal state of consciousness of a limited individual.
2. The first evolute of primordial Nature (*prakṛti*). It is the basis of the intelligence of the individual. It is the determinative faculty and by it one resolves upon a course of action. (See *antaḥkaraṇa*.)
3. According to Nyāya-Vaiśeṣika, it is of two kinds: recollection (*smṛti*) and experience (*anubhava*).

C

Caitanya — चैतन्य — consciousness; intelligence; spirit; awareness; Pure Consciousness

1. The fundamental Consciousness which has absolute freedom of knowing (*jñāna śakti*) and doing (*kriyā śakti*). According to Kashmir Śaivism, it is the Absolute Reality, and is essentially, one and nondual, Pure Illumination (*śuddha prakāśa*), self-luminous, and self-revealed.
2. Kṛṣṇa Caitanya (1486–1533) was the name of a Bengali saint who is considered the founder of the Vedānta school called Acintya Bhedābheda. He is also considered the founder of the *Hari Krishna* sect of Vaiṣṇavism and responsible for a great revival of Kṛṣṇa devotion in the sixteenth century.
3. Stages of consciousness: *vyañjanāvagraha, arthavagraha, īhā, avāya, dhārāṇa.*

Caitta — चैत्त — mental; mental process

1. In the Yogācāra system, it is what belongs to the mind. (See *citta-samprayukta.*)
2. See *saṁskṛta-dharma.*

Caitya — चैत्य — temple

Cakra — चक्र — "wheel or circle"; center; disc; plexus; centers in the body (from the verb root *car* = "to move")

1. In the human body, there are seven major energy centers or nerve plexes called *cakras*. A *cakra* is a center of energy located in the subtle body where the channels (*nāḍī*) converge, giving the appearance of a lotus. Energy is said to flow in the human body through three main channels (*nāḍīs*), namely, *suṣumṇā, piṅgalā,* and *iḍa. Suṣumṇā* is located inside the spinal column while the *piṅgalā* and *iḍa* start respectively from the right and left nostrils, move up to the crown of the head and course downwards to the base of the spine. These two *nāḍīs* intersect with each other and also with the *suṣumṇā*. These junctions of the *nāḍīs* are known as *cakras* or the fly-wheels which regulate the body mechanism. There are six main *cakras* located in the *suṣumṇā* (the subtle central channel). The *cakras* are centers of consciousness within the human being which control the functions of all the nerves of the body. One's cosmic energy (*Kuṇḍalinī*) lies dormant, coiled at the base of the *suṣumṇā* in the *mūlādhāra cakra*. When awakened, either by yogic practices or by

guru's grace, *Kuṇḍalinī* begins to ascend through the *suṣumṇā* piercing all the *cakras* until She enters the *sahasrāra*, the topmost spiritual center.

2. The six main *cakras* are (1) *Mūlādhāra*, a four-pelaled lotus located at the base of the spinal column where *Kuṇḍalinī* lies coiled up; (2) *Svādhiṣṭhāna*, a six-petaled lotus located at the root of the reproductive organs; (3) *Maṇipūra*, a ten-petaled lotus located in the naval region; (4) *Anāhata*, a twelve-petaled lotus located in the region of the heart; (5) *Viśuddhi*, a sixteen-petaled lotus located at the base of the throat; and (6) *Ājñā*, a two-petaled lotus located between the two eyebrows, a seat of the *guru*. Other *cakras* include *sūrya* (sun) situated in the region between the navel and the heart; *soma* (moon) situated in the center of the brain; and *lalāṭa* (forehead) situated at the top of the forehead.
3. See chart no. 13.

Cakraka — चक्रक — a type of hypothetical argument; circular argument (see *anyonyāśraya, tarka, hetvābhāsa*)

Cakravartin — चक्रवर्तिन् — universal monarch

1. The "wheel king" or "counter of the spokes"; thus the person who has made the universe his/her own—i.e., a liberated being.

Cakṣuḥ — चक्षुः — eye; visual sense (see *jñānendriya*)

Cakṣu-darśana — चक्षुदर्शन — seeing through the eye of the scripture; visual perception (see *upayoga*)

Cākṣuṣa — चाक्षुष — ocular perception

Calana — चलन — motion

Camatkāra — चमत्कार — astonishment; surprise; clever; shining forth with divine glory

Caṇḍa — चण्ड — silver; moon

Caṇḍāla — चण्डाल — wild; bad; untouchable; outcaste

1. The lowest caste, or, not a caste at all, but an outcaste, in Indian society

Candra — चन्द्र — moon

1. In Indian thought, the moon represents the mind. It is also that subtle structure within the body which oozes the nectar of immortality (*amṛta*).

Candra loka — चन्द्रलोक — the subtle "world of the moon"

1. The world of the moon, reached by the Southern Path (*pitṛyāna*), which is characterized by such unpleasant stages as smoke, night, the dark fortnight of the moon, and the winter months.

Cara-liṅga — चरलिङ्ग — "moving form of *liṅga*" (see *liṅga-sthala*)

Carama-śloka — चरमश्लोक — last verse; final passage; important stanza; essence of the scripture

1. The *carama-śloka* (essence of) the *Bhagavad Gītā* is from chapter 18, verses 65–66, wherein Kṛṣṇa says, "Give me your whole heart, love and adore me, worship Me always, bow to Me only, and you shall find Me. This is My promise who love you dearly. Lay down all duties in Me, your refuge. Fear no longer, for I will save you from suffering and bondage."
2. The *carama-śloka* (essence of) the *Rāmāyaṇa* is from the *Yuddha kāṇḍa* 18. (Rāma says) "This is my firm vow: if one seeks my refuge just once and says, 'I am yours,' him I shall protect from all fear."

Caraṇa — चरण — practice; surrender

Caritārthatā — चरितार्थता — the state of having accomplished one's desired object; the end

Cāritra — चारित्र — right conduct; rules of conduct (from the verb root *car* = "to move")

1. According to Jainism, the rules of conduct are careful movement (*īryā*), careful language (*bhāṣā*), careful begging (*īṣaṇa*), careful giving and receiving (*dāna-samiti*), care in general (*utsarga-samiti*), careful thoughts (*mano-gupti*), careful speech (*vāg-gupti*), and careful actions (*kāya-gupti*). (See *bhāva-saṁvara*.)

Cārvāka — चार्वाक — the Indian Materialistic school

1. It is also known as Lokāyata. It is traced to the sage Bṛhaspati. Its central teaching is that matter is the only reality. The Cārvākas accept perception as the only valid means of knowledge (*pramāṇa*). Sense satisfaction is their goal. A philosophy of hedonism.

Caryā — चर्या — activity; mode of behavior; a virtuous way of life

1. A path of liberation in Śaiva Siddhānta which consists of external acts of worship like cleaning the temple, gathering flowers for the deity, etc. It is called the path of the servant (*dāsa-mārga*). Its fruit is residence in the realm of God (*sālokya*).

Caryā-pāda — चर्यापाद — that part of the Āgamas which describes the methods of worship (see *āgama*)

Catuḥ-sūtrī — चतुःसूत्री — "four aphorisms (*sūtra*)"

1. The first four aphorisms (*sūtra*) of the *Brahma-sūtra*. They are *athātobrahma jijñāsā, janmādyasya yataḥ, śāstra-yonitvāt,* and *tattu samanvayāt*. The first aphorism initiates the enquiry into the Absolute (Brahman). The second aphorism offers a definition of Brahman. The third aphorism concerns itself with the source of our knowledge of Brahman. And the fourth aphorism attempts to demonstrate the supreme value of the knowledge of Brahman.
2. Vācaspati's *Bhāmatī Catuḥ-sūtrī* is sometimes called "the *Catuḥ-sūtrī*."

Cāturmāsya — चतुर्थमास्य — "four months"

1. The rainy season, June through September (from *Śayana-ekādasī* to *Utthāna-ekādaśī*), in India, during which seasonal sacrifices are performed and during which monks do not travel about. Generally one performs austerities during this period.

Caturtha — चतुर्थ — the fourth; the *turīya* state; the transcendental Self beyond the three states (see *avasthā* and *turīya*)

Caturthi — चतुर्थि — "fourth"

1. The name of the fourth *tithi* (lunar day) of each of the two fortnights of the moon's cycle.

Catuṣkoṭi — चतुस्कोति — "four-pronged negation"

1. A method of Nāgārjuna which denies any of four alternatives: being, nonbeing, both being and nonbeing, neither being nor nonbeing. (See *prasaṅga*.)

Catvāri ārya-satyāni — चत्वारि आर्यसत्यानि — the "four noble truths"

1. The central teaching of the Buddha. These truths are *Duḥkha* (suffering and pain), *Duḥkha-samudaya* (the cause and origin of suffering), *Duḥkha-nirodha* (the cessation of suffering), and *Duḥkha-nirodha-mārga* (the path to the cessation of suffering).

Cela — चेल — disciple

Ceṣṭā — चेष्टा — volitional activity; gesture; the tenth means of knowledge

1. Nonverbal facial expressions, body movements, etc., which convey certain ideas.

Cetana — चेतन — consciousness; volition; intelligence (see *cit*)

Cetomukha — चेतोमुख — gateway to cognition

1. It is used as a name for deep sleep (*suṣupti*).

Chala — छल — "quibbling"; arguing; sophistry

1. One of the sixteen categories of the Nyāya school. (See *padārtha* and chart no. 6.)

Chāndogya Upaniṣad — छान्दोग्योपनिषद् — "Singer of the *Sāman*"

1. This Upaniṣad belongs to the *Chāndogya Brāhmaṇa* of the *Sāma Veda*. Broadly speaking, one can divide the *Chāndogya Upaniṣad* into two parts. The first five chapters deal with ritualistic worship (*upāsanā*) with an emphasis on meditation. The second five chapters deal with three fundamental Vedāntic doctrines: *Tat tvam asi*, doctrine of infinity, and doctrine of Ātman. Along with the *Bṛhadāraṇyaka Upaniṣad*, it is considered one of the oldest of the Upaniṣads. Some noble personages in this Upaniṣad include Satyakāma Jabālā, Nārada, Gautama, Aruni, Sanatkumara, Prajāpati, Uddālaka, and Śvetaketu.

Choṭī — छोटी — the wisp of hair left on the top of the head

Cid-ābhāsa — चिदाभास — the reflection of intelligence which resides in the internal organ

1. According to Advaita Vedānta, this reflection of intelligence is needed in order to enable the modification or fluctuation (*vṛtti*) of the intellect to illumine an object. The intellect, by itself, is inert and nonintelligent and, thus, unable to manifest any object by itself without the aid of consciousness (*cit*).

Cidākāśa — चिदाकाश — "consciousness space"

1. The subtle space of Consciousness in the thousand-petaled lotus (*sahasrāra*) and/or in the heart.

Cid-acit — चिचित् — sentient and insentient

1. According to Śaiva Siddhānta, the individual acts conscious (*cit*) as it unites with *cit* and acts inert (*acit*) as it unites with *acit*.

Cidāmbaram — चिदाम्बरम् — "hall of consciousness"

1. One of the most venerated Śiva temples in India. It is located in Tamil Nadu in South India. It is famous for its idol of the dancing Śiva (Natarāja) as well as being known as the natural (*svayambhū*) location of the space (*ākāśa*) *liṅgam*.

Cin mudrā — चिन्मुद्र — "seal of consciousness"

1. Hand gesture in which the tip of the thumb and index finger touch while the other three fingers are outstretched, practiced during meditation to keep spiritual energy from flowing out of the body. It represents the union of the individual (forefinger) with the Divine (thumb), and the individual's keeping apart from the three qualities (*guṇa*; the other three fingers), which comprise the world.

Cintā — चिन्ता — enquiry; thought; discussion

Cit — चित् — spirit; consciousness; the individual self; Reality; Śiva (from the verb root *cit* = "to perceive, observe, think, be aware, know")

1. One of the three ultimate realities (*tattva-traya*) according to Viśiṣṭādvaita Vedānta.
2. See *tattva*.

Citra — चित्र — variegated

Citrinī-nādī — चित्रिनीनाडी — "shining channel"

1. A nerve (*nāḍī*) located within the *vajrā nāḍī*. This is a subtle conduit within the central channel or *suṣumnā nāḍī*. Within it lies the *Brahmanāḍī*, whereon the six *cakras* are strung like a lotus garland. (See *nāḍī*.)

Cit-śakti (*cicchakti*) — चित् शक्ति — the power of consciousness; the power of Self-revelation by which the Supreme shines by itself

1. The dynamic power of the Absolute which manifests the world process. The power of the Universal Consciousness. Also known as Kuṇḍalinī, Kuṇḍalinī Śakti, Mahāmāyā, Paraśakti, Śakti). divine conscious energy. The creative aspect of God, portrayed as the universal Mother.
2. Śaiva Siddhānta refers to *Ātma-cit-śakti* as the sole valid means of knowledge (*pramāṇa*), with the other *pramāṇas* as its auxiliaries.

Citta — चित्त — consciousness; mind; thought; apperception (from the verb root *cit* = "to perceive, observe, know")

1. In Kashmir Śaivism, the limitation of the Universal Consciousness manifested in the individual mind. It is the mind of the empirical individual. In Rāja Yoga, *citta* means mind, and in Advaita Vedānta, it refers to the subconscious.
2. In the Vaibhāṣika system, it is *saṁskṛta-dharmas*, born out of the interaction of the senses with their objects. (See *saṁskṛta-dharma.*)
3. In the Yogācāra system, it is the *mano-dharma*. It is the primary *dharma* and essentially the only *dharma*. (See *citta samprayukta.*)
4. In the Yoga system, the intellect (*buddhi*), ego (*ahaṅkāra*), and the senses (*indriyas*) are often called *citta*.
5. According to the Sāṅkhya, the mind (*citta*) has five processes: *pramāṇa, viparyaya, vikalpa, nidrā*, and *smṛti*.

Citta-bhūmi — चित्तभूमि — stage of the mind

Citta-samprayukta — चित्तसम्प्रयुक्त — mental elements (*dharma*) according to Yogācāra Buddhism

1. They are divided into those with form and those without form. The formless are again divided into mind (*citta*) and mental (*caitta*).

Citta-śuddhi — चित्तशुद्धि — "purification of the mind"

Citta-vimukta — चित्तविमुक्त — "detached from the mind"

Citta-viprayukta — चित्तविप्रयुक्त — neutral elements (*dharma*) according to Yogācāra Buddhism

1. They are *saṁskṛta-dharmas* which are neither physical (*rūpa*) nor mental (*caitta*). (See *saṁskṛta-dharma.*)

Citta-viprayukta-saṁskāra-dharma — चित्तविप्रयुक्तसंस्कारधर्म — nonmental composite things

Citta-vṛtti-nirodha — चित्तवृत्तिनिरोध — cessation of the modifications of the mind (from *citta* = "mind" + *vṛt* = "to turn" + *ni* = "down" + *rudh* = "to hold")

1. The goal of life, according to the Yoga school. The second aphorism (*sūtra*) of Patañjali's *Yoga Sūtras*.

Cīvara — चीवर — the dress of a religious mendicant

Codanā — चोदना — injunction; command

1. See the *Mīmāṃsā-sūtra*—"the mark of reality is Vedic commands: *codanā lakṣaṇārtho dharmaḥ.*"

D

Daitya — दैत्य — demon; slave

Daiva — दैव — belonging to or coming from the gods/God; celestial; divine

Dakṣiṇā — दक्षिणा — gift; priestly gift; sacrificial fee (from the root *dakś* = "to be strong, able")

1. The present or fee given the priests officiating at a ritual by the sacrificer who arranged or ordered the ritual.
2. Any offering given as a gift of gratitude by a student, devotee, or individual.

Dakṣiṇācāra — दक्षिणाचार — "right-hand practice" (from *dakś*= "to be able" + *cāra* = "behavior")

1. Tantric practices which do not employ any ordinarily forbidden substances or promote a form of worship that may lead to a breach in the conventional standards of orthodoxy asssociated with high-caste behavior.

Dakṣiṇāmūrti — दक्षिणामूर्ति — "south-facing form" (from *dakś* = "to be able" + *mūrti* = "form"); the embodiment of wisdom

1. A name for Lord Śiva as the silent teacher. He, as the *guru* of *gurus*, sat beneath a banyan tree and taught his four disciples through the elegance of silence.

Dakṣiṇāyaṇa — दक्षिणायण — "southern way"

1. The solar year is divided into two halves. The *dakṣiṇāyana* (southern way or summer solstice [June 21]) is when the sun begins its apparent southward journey for the next six months. It marks the first day of summer. This day is held to be sacred and a time of auspiciousness (*puṇyakāla*). (See *uttarāyaṇa*.)

Ḍama — दम — self-control; control of the senses; restraint (from the verb root *dam* = "to control") (see *sādhana-catuṣṭaya* and *yama*)

Dambha — डम्भ — ostentation; pride

Dāna — दान — "giving"; gift; charity; alms giving; self-sacrifice; donation; generosity (from the verb root *dā* = "to give")

1. One of the ethical limbs (*niyama*) of Patañjali's Yoga System. (See *niyama.*)

Dāna-pāramitā — दानपारमिता — benevolence; the "virtue of giving"

Dāna-samiti — दानसमिति — avoiding all transgressions when taking or giving anything (See *cāritra.*)

Daṇḍa — दण्ड — stick; staff; rod; justice; fine; force; coercion; punishment; chastisement

Daṇḍanīti — दण्डनीति — science of judicature; the administration of force

Darpa — दर्प — pride; arrogance (from the verb root *dṛp* = "to be proud")

Darśana — दर्शन — "sight"; vision; to have auspicious sight of; to see a great or holy being, either human or divine; sensation; apprehension; intuition; a philosophical school

1. Seeing or being in the presence of a revered person, sacred idol, or sacred place. It refers to both "seeing" and "being seen."
2. According to Jainism, that stage of knowledge where there is an awareness of sensations of sense data. The specific characteristics of the objects are not noted however.
3. A standpoint or a system of thought. The various philosophical schools are known as *darśanas*. See *ṣaḍ-darśana.*

Darśanamohanīya — दर्शनमोहनीय — insight-deluding actions (see *mohanīya*)

Darśanāvaraṇīya — दर्शनावरणीय — apprehension-obscuring, perception-obscuring actions

1. According to Jainism, this is an obstructive type of matter (*karma*) which obscures one's apprehension. It is of nine types. The first four types pertain to obscuration in vision and apprehension and the rest in producing various degrees and types of sleep.

Dāsaḥ — दास: — servant

Dāsa-mārga — दासमार्ग — the path of the servant (see *bhakti* and *cārya*)

Dāsami — दासमि — "tenth"

1. The name for the tenth *tithi* (lunar day) of each of the two fortnights of the moon's cycle.

Dāsya — दास्य — service; surrendering to the will of God

1. The relation of a servant to the master.
2. See *bhakti* and *śeṣa*.

Dasyu — दस्यु — slave; name for non-Aryans in *Ṛg Veda*

Dattātreya — दत्तात्रेय — a famous Purāṇic sage; son of Anasūyā and Atri received as a gift (from *datta* = "given" + *ātreya* = "son of Atri")

1. A divine incarnation known as the Lord of *avadhūtas*, and often revered as the embodiment of the supreme *guru*. He is credited with being the author of the *Avadhūta Gītā*, the *Jīvanmukti Gītā*, and the *Tripura Rahasya*.

Daurmanasya — दौर्मनस्य — feeling of wretchedness and miserableness

Dayā — दया — mercy; compassion; grace; empathy (from the verb root *day* = "to sympathize, to be compassionate")

1. One of the magnificient virtues. It is the spiritual consciousness of another person's suffering and pain and a feeling of unselfish love and tenderness directed toward that person without judgment or pity. (See *yama* and *karuṇa*.)

Deha — देह — the physical body; form; shape; person (from the verb root *dih* = "to smear, annoint, mould, shape")

Dehātmabhava — देहात्मभाव — imagining the body to constitute the self

Dehātma-vādin — देहात्मवादिन् — a type of Cārvāka who considers the body as the individual

Deśa — देश — place; space location

Deśa-kāla-sambandha — देशकालसम्बन्ध — the relation of time and place

Deśapabandha — देशपबन्ध — limitation of place

1. One of the Jaina codes of conduct. (See *cāritra*.)

Deśāvadhi — देशावधि — a type of clairvoyance which is limited by time and space (see *avadhi*)

Deśāvakāśika — देशावकाशिक — a Jaina ethical code of conduct which fixes a limit on one's movement to a region limited by the boundaries of one's own village.

1. This restriction assists the religious aspirant in observing nonviolence.

Deśika — देशिक — one who gives spiritual instruction (*upadeśa*)

Deśita — देशित — dictated

Deva — देव — "shining" (from the verb root *div* = "to shine"); one who shines; god(s); celestial being; light giver; abode; sphere (see *jaṅgama*)

Devadāsī — देवदासी — "servant of God" (from *deva* = "god" + *dāsa* = "given")

1. Temple dancers in the classical Indian dance traditions who were well versed in dance, music, ritual, prayers, etc. The dancer was formally married to the temple deity and her first allegiance was to ceremonies concerning its worship. Some reputedly degenerated into court dancers, often of ill repute.

Devaloka — देवलोक — "the world of shining (beings)"; the world of the gods

1. The world of the gods or heaven. The realm of perpetual youth, delight, and joy.

Devanāgarī — देवनागरी — "divine city"; the Sanskrit script

Devatā — देवता — Godhead; divinity; celestial being

Devātma Śakti — देवात्मशक्ति — "the power of the divine inner Self"

1. A treatise on *Siddha Yoga* by Vishnu Tirth containing a technical description of *Kuṇḍalinī Yoga*.

Devayāna — देवयान — the "way or path of the gods"

1. It is also called the Northern Path (*uttarāyaṇa*), characterized by various luminous stages such as flame, day, the bright fortnight of the moon, the bright half of the year when the sun travels northward, the sun, and lightning. Those who follow this path and reach *Brahmaloka* generally do not return to the earth. It is meant for those who cultivate faith and asceticism. At death, those individuals who attain liberation (*mokṣa*) by the *devayāna*, never return to the cycle of birth and death.

Devī — देवी — "shining"; goddess; resplendent (from the verb root *div* = "to shine")

1. A name for the Goddess. Lord Śiva's consort who represents Śakti or cosmic energy. In her benign form, she is known as Pārvatī. In her fierce aspect she is known as Kālī and/or Durgā, though it may refer to any manifestation of the Goddess.

Dhairya — धैर्य — firmness; steadiness

Dhāma — धाम — area; body

Dhamma — (Pāli) धम्म — see *dharma*

Dhanus — धनुस् — bow

Dhāraka — धारक — sustenance; supporter

Dhāraṇā — धारणा — concentration; support; single-mindedness; "holding, bearing"; to keep in remembrance

1. The sixth limb of the Yoga discipline. It is the concentration of the mind (*citta*) on some object with fixed attention. A technique for centering the mind and preparing it for true meditation. (See *aṣṭāṅga-yoga*.)
2. According to Jainism, it is a stage in which the full knowledge about an object leaves an impression.
3. A centering technique described in the Śaivite text, *Vijñāna Bhairava*.

Dharma — धर्म — righteousness; merit; religious duty; religion; law; a goal of life (*puruṣārtha*); medium of motion (Jainism); scriptural texts (Buddhism); quality (Buddhism); cause (Buddhism); religious teaching (Buddhism); unsubstantial and soulless (Buddhism) (from the verb root *dhṛ* = "to uphold, to establish, to suport")

1. Literally it means "what holds together"; thus, it is the basis of all order, whether social or moral. As an ethical or moral value, it is the instrumental value to liberation (except for the Mīmāṃsaka who considers it the supreme value). (See *puruṣārtha*.)
2. *Varṇa āśrama-dharma* is one's specific duty.
3. *Sanātana-dharma* is the eternal religion.
4. *Sva-dharma* is one's own individual duty.
5. *Āpad-dharma* is the *dharma* prescribed at the time of adversities.
6. *Yuga-dharma* is the law of time (aeon).
7. *Sādhāraṇa-dharma* is the general obligations or the common duties of each and every individual. It is comprised of virtues like self-control, kindness, truthfulness, and so on. This is based on the idea that individuals are born with a number of debts and these duties help to repay one's debts to humanity.

8. According to Jainism, it is the medium of motion and pervades the entire universe. It is one and eternal. It is neither active itself nor can it produce action in others. However, it makes the motion of all else possible by providing the movement medium for them. (See *ajīva*.)
9. According to Buddhism, the chief definitions of this term include cosmic order, the natural law, the teachings of the Buddha, norms of conduct, things or facts, ideas, and factors of existence.
10. According to the Mīmāṃsā school, it is what is enjoined in the Veda. It is religious duty, the performance thereof bringing merit and its neglect bringing demerit.
11. Generally *dharma* is twofold: *sādhāraṇa-dharma*, which is common to everyone, and *varṇa-āśrama-dharma*, which is specific to each class and stage of life.
12. According to Nyāya-Vaiśeṣika, *dharma* is a specific quality (*viśeṣa-guṇa*) that belongs to the self. However, *dharma* signifies merit (*puṇya*) rather than right. They believe that *dharma* is directly perceived, though it takes yogic power to do so. This is done by means of *alaukika-pratyakṣa*.
13. According to Sāṅkhya-Yoga, *dharma* is a mode of the intellect (*buddhi*). It is due to a confusion that one may believe that *dharma* belongs to the empirical sphere and that merit and demerit do not ever touch the trans-empirical individual soul.

Dharma-bhūta-jñāna — धर्मभूतज्ञान — attributive consciousness

1. The key concept in Viśiṭādvaita Vedānta. Knowledge is the attribute of God and individuals. It is a nonmaterial, self-luminous, unconscious substance. It is both substance and an attribute. It is a substance as the substratum of change through its states of expansion and contraction, and it is an attribute since it inheres in substances like God (Īśvara) and individuals. It is eternal and all-pervasive in eternals (Īśvara, *nitya-sūris, muktas*), and it is obscured in the case of bound individuals. In the state of release it becomes all-pervasive. It has the power to reveal objects as well as itself, but not to know them. What it illumines is always for another. It functions through the mind in all knowing processes; thus, all objective knowledge is a modification of it. In perception, it goes out to the object, takes on the object's form, and as a result the object becomes known to the perceiving subject. Its modes also include the internal states of the mind like desire and anger.

Dharma-cakra-pravartana — धर्मचक्रप्रवर्तन — the "setting in motion of the wheel of the law"

1. The title of the Buddha's first sermon after his enlightenment.

Dharma-dhātu — धर्मधातु — the core of Reality; the "suchness" or "thusness" of existence; the unity or oneness of it all

1. According to the Buddhists, this is the highest Reality.

Dharma-jijñāsā — धर्मजिज्ञासा — "an inquiry into righteous action (*dharma*)"

1. The first *sūtra* of the *Mīmāṃsā-sūtra* of Jaimini is *athāto dharma jijñāsā.*

Dharma-kāya — धर्मकाय — the "sheath of the law"; the Reality; the Void; the Absolute; the embodied law

1. This is the reality of all beings and appearances, both immanent and transcendent. It refers both to the essence of worldly beings and the essence of the Buddhas. In the former, it means the reality or suchness or emptiness. In the latter, it refers to the Buddha-nature. It is the only one of the Three Bodies (*trikāya*) which all Buddhas have in common. While there are countless earthly and transcendent Buddhas, there is only one *dharma-kāya*. (See *trikāya.*)

Dharma-kṣetra — धर्मक्षेत्र — "field of righteousness"

Dharma-megha — धर्ममेघ — "cloud of the law"

1. The final stage of the *Bodhisattva*'s path to perfection. "He who rains down the law on earth." See *bodhisattva.*

Dharma-megha-samādhi — धर्ममेघसमाधि — the final state of one-pointedness

1. When an individual becomes disinterested even in omniscience, omnipotence, and omnipresence.

Dharma-pariṇāma — धर्मपरिणाम — changes of quality

Dharma-śāstra — धर्मशास्त्र — Law Book

1. The texts codifying customary law.

Dharmāstikāya — धर्मास्तिकाय — the medium of motion (according to Jainism) (see *dharma* and *ajīva*)

Dharma-svākhyātatā-bhāvanā — धर्मस्वाख्यातताभावना — the practice of the virtues which uphold the world order

Dharmi — धर्मि — subject; that which supports

Dharmi-jñāna — धर्मिज्ञान — substantive consciousness; knowledge of the subject (see *dharmabhūta-jñāna*)

Dhatṛ — धतृ — giver; a name for God; creator; establisher (from the root *dhā* = "to create, execute")

Dhātu — धातु — root (in grammar); the six sense organs, the six sense objects, and the six sense consciousnesses; element; original element; core; constituent

1. According to Buddhism, these are the subtle elements whose groupings lead to the generation of knowledge.
2. According to Sāṅkhya, there are six elements: earth, air, fire, water, ether, and *cetana* (consciousness; also called *puruṣa*).
3. According to *Āyur Veda,* the three constituents of the body are wind (*vāta*), gall (*pitta*), and phlegm (*kapha*).

Dhī — धी — mind; idea; thought (from the verb root *dhi* = "luminous") or (from the root *dhī* = "to think, reflect")

Dhīra — धीर — steadfast; strong (from the verb root *dhṛ* = "to hold")

Dhṛti — धृति — "steadfast or constant"; attraction; sustaining effort; firmness (from the verb root *dhṛ* = "to hold")

1. One of the observances (*yama*) of Patañjali's Yoga System. It is the overcoming of fear, indecisiveness, and a tendency to waver. (See *yama.*)

Dhruva — ध्रुव — permanent; fixed; steady

1. A child (*kṣatriya ṛṣi*) who performed severe penance to gain a high and eternal position. He became the pole star by the grace of Viṣṇu.

Dhūmādi-mārga — धूमादिमार्ग — the way to heaven beginning with smoke

Dhūta — धूत — shaken; agitated

Dhvaṁsābhava — ध्वंसाभाव — (*pradhvaṁsa-abhāva*) — negation following the destruction of an object (see *abhāva*)

Dhvani — ध्वनि — word; suggested meaning; sound; noise

1. According to the Ālaṅkārikas, it refers to the theory of poetic suggestion. It is said to be the soul of poetry. It is said to be of two main types—*avivakṣita-vācya* and *vivakṣitānyapara-vācya*. The former is subdivided into *atyantatiraskṛta-vācya* (where the literal sense is completely set aside) and *arthāntara-saṅkramita-vācya* (where the

latter meaning is shifted). The latter (also known as *abhidhāmūla*) is subdivided into *saṁlakṣya-krama-vyaṅgya* (where the stages of realizing the suggested sense from the expressed sense can be well perceived) and *asaṁlakṣya-krama-vyaṅgya* (where the stages in the realization of the suggested sense are imperceptible). *Saṁlakṣyakrama-vyaṅgya* is subdivided into *vastu-dhvani* (where a fact is suggested) and *alaṅkāra-dhvani* (where the suggested element is a figure of speech).

Dhyāna — ध्यान — meditation (total) concentration

1. The mind flowing in an unbroken current toward a particular object.
2. The seventh limb of Patañjali's *aṣṭāṅga-yoga.* (See *aṣṭāṅga-yoga.*)
3. One of the six virtues (*pāramitā*) in Buddhism. (See *pāramitā.*)

Dhyānāgnidagdhakarma — ध्यानाग्निदग्धकर्म — one whose destiny (*karma*) has all been burnt by the fire of meditation

Dhyāna-niyoga-vādin — ध्याननियोगवादिन् — one who holds that meditation is a prescribed discipline to attain the knowledge of the Absolute

Dhyāna-pāramitā — ध्यानपारमिता — virtue of meditation (see *pāramitā*)

Dhyātṛ — ध्यातृ — meditator

Dhyeya — ध्येय — object of meditation

Digambara — दिगम्बर — sky clad; clothed in space; naked

1. One of the two principal sects in Jainism. They hold an extremely puritan position. They differ from the *śvetāmbaras* on certain tenets; i.e., they hold that perfect saints live without food; a monk who owns property or wears clothes cannot attain liberation; women cannot attain liberation, etc. (See *śvetāmbara.*)

Digvirati-vrata — दिग्विरतिव्रत — one of the minor duties imposed upon householders, according to Jainism

1. It imposes a restricted area upon an individual in which to carry out activities. It is based on the principle of nonviolence for it enables one to desist from injuring living beings in other areas, where one is forbidden to go.

Dik — दिक् — space; spatial direction

1. A substance (*dravya*), according to Vaiśeṣika. It is that by virtue of

which things are perceived as being on the right, left, up, down, etc. It is all-pervasive and is composed of eternal atoms.

Dīkṣā — दीक्षा — initiation; dedication; the process which gives Self-realization and destroys ignorance or bondage; process of initiation; consecration (from the root *dā* = "to give" + *kṣi* = "to destroy") or (from the verb root *dīkś* = "to consecrate") or (from the desiderative form of the verb *dakś* = "to grow, to increase")

1. Any religious initiation. It is an initiation given by a *guru*, usually by imparting a sacred word or series of words (*mantra*). It is called the descent of grace (*śaktipāt*) in some systems and grace (*anugraha*) in others.
2. According to Vīra Śaivism, it is of three kinds: *vedhā*, which establishes the *bhāva-liṅga* in the causal body; *mantra*, which establishes the *prāṇa-liṅga* in the subtle body; and *kriyā*, which establishes the *iṣṭa-liṅga* in the gross body. The first eradicates *āṇava-mala*, the second eradicates *māyā-mala*, and the third eradicates *kārma-mala*.
3. According to Śaiva Siddhānta, there are three stages of initiation: initial initiation into spiritual life (*samaya*); learning worship, rituals, etc. (*viśeṣa*); and when all bonds are broken (*nirvāṇa*). The first type is called *sādhāra* and is given to aspirants who are bound by *āṇava-*, *karma-* and *māyā-malas*. The second and third types, called *nirādhāra*, are for aspirants with either *āṇava-* and *karma-* or only *āṇava-mala*.
4. According to Kashmir Śavisim, it is the spiritual awakening of the disciple by the bestoyal of divine grace (*śaktipāt*). Two major levels are spoken of: *samāyi dīkṣā*, which is the initial initiation and purifies the disciple's body and mind, making them receptive to the *Kuṇḍalinī*'s work, and *putraka dīkṣā*, which is given by the *guru* when the disciple is highly qualified and ready to become enlightened. Again, initiation is said to occur in three stages: *pāśakṣaya*, or the destruction of the bonds in the form of *malas*; *śivatva-yogana*, or *pratibhā jñānodaya*, which is the awakening of knowledge; and *śivatva-prāpti*, or the integral realization of Śiva.
5. Initiation is one of various kinds, depending upon the qualifications of the individual. It may be by the teacher's sight, touch, or word; by meditation techniques; by scriptural injunctions; by *yoga*, etc. Its purpose is to purify the individual. Initiation by sight (*cakṣu-dīkṣā*) is called the way of the fish. Initiation by touch (*sparśa-dīkṣā*) is known as the way of the hen. Initiation by thought (*smaraṇa-dīkṣā*) is called the way of the tortoise.

Dīrgha — दीर्घ — long

Diśā — दिशा — quarter; direction (see *dik*)

Divasa — दिवस — clay

1. A length of time. (See *kāla*.)

Divya — दिव्य — divine; celestial; divine nature (from the root *div* = "to shine")

1. A type of perception caused by the grace of the Lord. It is independent of the senses. (See *pratyakṣa*.)
2. One of the four kinds of fire. (See *tejas*.)

Divya cakṣuḥ — दिव्य चक्षुः — divine eye; the heavenly eye; wisdom

Divya-prabandha — दिव्यप्रबन्ध — the divine composition (of poems or verses)

1. The collection of the hymns of the Āḷvārs which were composed in the Tamil language. It consists of four parts, each numbering a thousand hymns. Its main purport is devotion to God. It is said to constitute the Tamil Veda and is held by Viśiṣṭādvaita Vedāntins to be as authorative as the works of the *prasthāna-traya*. For this reason Viśiṣṭādvaita is referred to as *Ubhaya-vedānta*.
2. See *āḷvār* and *ubhaya-vedānta*.

Doṣa — दोष — defect; imperfection; blemish; fault; disorder of the three humors of the body

1. According to Buddhism, one of the afflictions (*kleśa*).
2. In Yoga, the five defects: lust (*kāma*), anger (*krodha*), greed (*lobha*), delusion (*moha*), envy (*mātsarya*).

Draṣṭā — द्रष्टा — the pure consciousness comprehending all objects; seer; *puruṣa*

Dravatva — द्रवत्व — liquidity; fluidity

1. According to Vaiśeṣika, a quality belonging to a *genus*, is called fluidity. It is the nonintimate cause of the first flow of a fluid substance. It is found in earth, water, and fire. It is of two kinds: natural and artificial. Natural fluidity is found in water and artificial fluidity is found in earth and fire.

Dravya — द्रव्य — substance; that which flows

1. It is the principal catgory according to the Vaiśeṣika school. It includes in it all living and nonliving entities. It is defined as the substrate of qualities and activity and as the inherent cause of a product. It is of nine types: earth, water, fire, air, ether, time, space, individuals, and mind. (See chart no. 7.)

2. According to Jainism, it is constituted of the six real and independent categories. These are individuals (*jīva*), matter (*pudgala*), principle of motion (*dharma*), principle of rest (*adharma*), space (*ākāśa*), and time (*kāla*). Except for time, they are all extended real substances (*astikāya*). Except for matter, they are all immaterial. (See chart no. 8.)
3. According to Viśiṣṭādvaita Vedānta, it is one of the two fundamental categories. These are six substances: primeval matter (*prakṛti*), time (*kāla*), pure matter (*śuddha-sattva* or *nitya-vibhūti*), attributive consciousness (*dharma-bhūta-jñāna*), individual soul (*jīva*), and God (Īśvara). The first two are material (*jaḍa*) and the others are nonmaterial (*ajaḍa*). By substance is meant "what has modes." Except God, all the substances are dependent. (See chart no. 6.)
4. According to Dvaita Vedānta, it is one of the ten categories. It is the most important category, as all the others are dependent upon it. The substances are twenty in number: God (Paramātman), consort of God (Lakṣmī), individual souls (*jīva*), unmanifested ether (*avyākṛtākāśa*), primordial matter (*prakṛti*), the three qualities (*guṇa-traya*), the "great" (*mahat,* which is a product of the three *guṇas*), egoity (*ahaṅkāra*), intellect (*buddhi*), mind (*manas,* which is of two forms—the substantive and the nonsubstantive), sense organs (*indriya*), subtle essences of the elements (*tanmātra*), elements (*mahābhūta*), cosmic egg (*brahmāṇḍa*), ignorance (*avidyā*), letters (*varṇa*), darkness (*timira*), mental impressions (*vāsanā*), time (*kāla*), and reflection (*pratibimba*). The first three are sentient (*cetana*) and the others are insentient (*acetana*). God is independent and the other nineteen *dravyas* are dependent upon Him. (See chart no. 6.)
5. Both of the Pūrva-Mīmāṃsā schools call substance a category. (See chart no. 6.)

Dravyārthika-naya — द्रव्यार्थिकनय — substance viewpoint

1. According to Jainism, this is the consideration of an object in the light of its substance. It includes three standpoints: universal-particular standpoint (*naigāma-naya*); class viewpoint (*saṅgraha-naya*); and the standpoint of the particular (*vyāvahāra-naya*). (See *naya.*)

Dravya-āsrava — द्रव्यास्रव — the stage of the actual inflow of karmic particles into the individual

1. According to Jainism, it affects the individual in eight different ways. (See *āsrava.*)

Dravya-bandha — द्रव्यबन्ध — the actual contact of karmic particles with the individual

1. It produces bondage according to Jainism. (See *bandha.*)

Dravya-karma — द्रव्यकर्म — actions of body, speech, and mind which have actually transformed themselves into subtle matter and stick to the individual

1. A type of matter according to Jainism. (See *karma.*)

Dravya-leśya — द्रव्यलेश्य — the actual coloration of the individual by *karma* matter

1. According to Jainism, as good or bad matter sticks to the individual, the individual itself gets colored as either golden, lotus pink, white, or black, blue, and grey. (See *leśya.*)

Dravya-naya — द्रव्यनय — substance viewpoint (see *dravyārthika-naya*)

Dravya-nirjarā — द्रव्यनिर्जरा — the stage of the actual destruction of binding *karma* particles

1. According to Jainism, it is either by the reaping of their fruits or by penances done before their time of fruition that *karma* particles can be destroyed. (See *nirjarā.*)

Dravya-parmāṇu — द्रव्यपरमाणु — simple atoms

1. According to Buddhism, it is the subtlest form of matter. It is a unit possessing the fourfold substratum of color, smell, taste, and contact, though it is invisible, inaudible, untastable, and intangible. Seven such *paramāṇus* combine to form an atom (*aṇu*), and in this combined form they become perceptible.

Dravya-saṁvara — द्रव्यसंवर — the stage of the actual stoppage of the inflow of *karma* particles according to Jainism (see *saṁvara*)

Dravyatva — द्रव्यत्व — substanceness; thingness

1. The characteristic of a substance. Substance is defined, according to the Nyāya school, as that which has the characteristic of a substance.

Dṛk — दृक् — seer; perceiver; consciousness (see *draṣṭā*)

Dṛkchakti — दृक्छक्ति — power of manifestation; capacity to know

Dṛṣṭa — दृष्ट — perceived resemblance (from the verb root *dṛś* = "to see, perceive, understand")

1. A class of inference in which a previously known case and the inferred case are exactly the same, according to Prasastapāda.

2. The "seen," one of Patañjali's terms for primal Nature (*prakṛti*).
3. See *sāmānyatodṛṣṭa.*

Dṛṣṭānta — दृष्टान्त — typical instance; illustration; example

1. One of the sixteen categories of the Nyāya school. (See *padārtha* and chart no. 6.)
2. It is the third member of a five-membered syllogism; e.g., "Wherever there is smoke there is fire, such as in a hearth." Nyāya defines it as that on which both the common man and the expert hold the same opinion.
3. The Vaiśeṣika refers to this as *nidarśana.*

Dṛṣṭāntābhāsa — दृष्टान्ताभास — fallacious example

Dṛṣṭārtha — दृष्टार्थ — perceptible result

Dṛṣṭa-arthāpatti — दृष्टार्थापत्ति — postulation derived from what is seen (see *arthāpatti*)

Dṛṣṭa-phala — दृष्टफल — perceptible result

Dṛṣṭi — दृष्टि — seeing; inner sight; vision; speculative standpoint; view; opinion; gaze; known by perception; evil eye (from the verb root *dṛś* = "to see, perceive, understand")

1. According to Buddhism, it means belief, dogma, or false theory.

Dṛṣṭi-sṛṣṭi-vāda — दृष्टिसृष्टिवाद — the theory that "perception is creation"

1. According to Advaita Vedānta, a theory that regards the entire world as the fabrication of the individual's intellect. Before the objects of experience are perceived, they are held to be nonexistent. The world is created by an imaginer who imagines it.

Dṛśya — दृश्य — visible; object seen; objects of consciousness; perceived; nature

Dṛśyatva — दृश्यत्व — objectivity

1. The notion of objectivity carries with it the idea of materiality.

Duḥkha — दुःख — pain; suffering; sorrow; grief; unhappiness; that which is unsatisfactory (because it is impermanent) (from *dur* = "bad" + *kha* = "state")

1. The first noble truth of the Buddha. (See *catvāri ārya-satyāni.*)

Duḥkha-nirodha — दुःखनिरोध — the cessation of suffering (from *dur* = “bad” + *kha* = “state” + *nirodha* = “broken down”)

1. The third noble truth of the Buddha. (See *catvāri ārya-satyāni.*)

Duḥkha-nirodha-mārga — दुःखनिरोधमर्ग — the path to the cessation of suffering

1. The fourth noble truth of the Buddha. (See *catvāri ārya-satyāni.*)
2. From this truth came the eightfold path to enlightenment. (See *ārya-aṣṭāṅga-mārga.*)

Duḥkha-anuvyavasāya — दुःखानुव्यवसाय — apperception of sorrow

Duḥkha-samudaya — दुःखसमुदय — the cause and origin of suffering (from *dur* = “bad” + *kha* = “state” + *sam-ud-aya* = “to rise up together”)

1. The second noble truth of the Buddha. (See *catvāri ārya-satyāni.*)
2. From this truth is expounded the causal chain of existence. (See *pratītyasamutpāda.*)

Durāgama — दुरागम — bad scripture

Dūraṅgama — दुरङ्गम — the far going (from *dūran* = “far” + *ga* = “to go”)

1. One of the stages of *bodhisattva*-hood. (See *bodhisattva.*)

Durgā — दुर्गा — “Incomprehensible One”; “she who is difficult to reach,” “hard to conquer”; the Goddess

1. One of the names of the universal Mother. In Her personal form, She is portrayed as the eight-armed Goddess who rides a lion and carries weapons. She is the destroyer of evil tendencies. She is worshipped in sixty-four forms, of which Pārvatī is one.
2. In the *Devī-Māhātmyam,* she triumphs over the buffalo demon who appears in three forms, Mahiṣāsura, Niśumbha, and Śumbha. She is known as the “savior from crisis” or the “protectress.” An entire Purāṇa, the *Devī-Bhāgavatam*, is dedicated to her. She is perhaps the most widely worshipped aspect of the Śakti.

Durnīti — दुर्नीति — knowledge which views part of an object as the whole

1. According to Jainism, a particular standpoint. (See *naya.*)

Dūṣaṇa — दूषण — refutation; objection

Duṣṭa-hetu — दुष्टहेतु — defective reason

1. A defect in the inferential process.

Dvādaśāṅga — द्वादशाङ्ग — the twelve interdependent links in the causal chain of existence

1. A point located at a distance of twelve fingers from various specific spots, such as the tip of the nose or the heart.
2. See *pratītyasamutpāda.*

Dvaita — द्वैत — dual; duality; dualism

1. The name given to Madhvācārya's system of philosophy. It is a school of Vedānta which teaches that God, the individual souls, and the world of matter are all eternally separate and real.

Dvandva — द्वन्द्व — pairs of opposites in nature

1. For example, pleasure and pain, hot and cold, light and darkness, gain and loss, victory and defeat, love and hatred.

Dvandva-moha — द्वन्द्वमोह — the delusion of the pairs of opposites in nature, such as pain and pleasure

Dvāpara-yuga — द्वापरयुग — the third age among four *yugas*; the bronze age (from the root *yuj* = "to unite" + *dvāpara* = "twofold")

1. The age where truth is said to stand on only two of its legs. The path to liberation in this age is said to be worship of the deity. (See *yuga.*)

Dveṣa — द्वेष — antipathy; hatred; aversion (from the verb root *dviś* = "to hate")

1. One of the five types of false knowledge according to Sāṅkhya/Yoga. (See *kleśa.*)

Dvija — द्विज — "twice born" (from the verb root *ja* = "to be born" + *dvi* = "two"); appellation of any member of the three upper castes, whose initiation is considered a second birth

Dvīpa — द्वीप — island; continent

Dvipradeśa — द्विप्रदेश — the combination of two atoms

Dvitva — द्वित्व — twoness

1. The concept of numbers greater than one is due to a relative oscillatory state of the mind, according to Vaiśeṣika.

Dvyaṇuka — द्व्यणुक — *dyad*; a binary molecule

1. Two atoms combine to generate a *dyad* and three *dyads* form a *triad*, which is the smallest visible substance. (See *paramāṇu.*)

E

Eka — एक — one; unique; Reality

Ekādaśī — एकादाशी — "ten (and) one"; eleventh day (of each half month)

1. The name of the eleventh *tithi* (lunar day) of each of the two fortnights of the moon's cycle. The eleventh day after every full moon and new moon is known as *Hari vāsara* (the Lord's day).
2. A religious festival. A day of fasting and prayer observed twice each month on the eleventh day after the new moon and the eleventh day after the full moon.

Ekāgrata — एकाग्र — one-pointed; close attention

1. The one-pointed mind is that which is devoted to a single object. It is a mind filled with purity, luminosity (*sattva*).
2. According to Buddhism, one of the five elements which comprise meditation.
3. According to the Yoga school, it is a stage of the mind (*citta*) in which one concentrates steadily on an object for a long time.

Eka-jīva — एकजीव — a single self or individual

Eka-jīva-vāda — एकजीववाद — the theory that there is only one self or individual

1. A theory within Advaita Vedānta which posits that there is but one *jīva* and one material body. The manifold world is erroneously imagined by the ignorance of the one individual while the one personal consciousness is real. This one individual (*jīva*)—*Hiraṇyagarbha*—is a reflection of the Absolute (Brahman), and all other individuals are mere semblances of individuals and to these semblances pertain bondage and liberation.

Ekam-eva-advitīyam — एकम् एव अद्वितीयम् — "one only without a second"

1. A Great Saying (*mahāvākya*) which occurs in the *Chāndogya Upaniṣad* of the *Sāma Veda*. It denotes the Absolute (Brahman)—either as the sole Reality or as the Reality which is blemishless.

Ekānta — एकान्त — one sided; a false belief unknowingly accepted and uncritically followed

1. It is one of the five kinds of delusion according to Jainism. The others are contrariness (*viparīta*), irregularity (*vinaya*), doubt (*saṁśaya*), and ignorance (*ajñāna*).

Ekānta-bhāva — एकान्तभाव — one-pointedness; aloofness

1. An aspect of devotion according to Dvaita Vedānta. (See *bhakti.*)

Eka-pṛthaktva — एकपृथक्त्व — distinct separateness

Ekātma-pratyayasāra — एकात्मप्रत्ययसार — the essence as oneness with the Self

Ekatva-bhāvanā — एकत्वभावना — meditation on the uniqueness of each individual

Ekatvānyatva — एकत्वान्यत्व — either this or that

Eka-vākyatā — एकवाक्यता — one meaning; syntactic unity

1. Syntactic unity is based on a twofold relation: that of a word to a sentence (*padaikavākyatā*) and that of a sentence to another sentence (*vākyaika-vākyatā*).

Ekaviṣaya — एकविषय — the same subject

Ekāyana — एकायन — a name for the Dvaita Vedānta system

Ekībhāva — एकीभाव — oneness with the Absolute

Ekoddiṣṭa — एकोद्दिष्ट — funeral ceremony for the deceased

Eva — एव — only; in fact; without limitation

Evambhūtanaya — एवम्भूतनय — the such-like standpoint

1. According to Jainism, the standpoint which is concerned with the performance of an actual function suggested by the etymology of a word. Thus, if one is called "Bhīma," he can be referred to by this name only when he is actually displaying strength (*bhīma*). The word must be entirely true in meaning and sense to fulfill the requirements of this standpoint.

G

Gaccha — गच्छ — a chapter of monks

Gaddi — गद्दि — throne; seat; head (of a monastery)

Gaganopaman — गगनोपमन् — similar to vacuous sky

Gamaka — गमक — pervaded; indicative

Gamana — गमन — locomotion; action (see *karma*)

Gamya — गम्य — pervader

Gaṇa — गण — "category, multitude"; group; a community of monks; hosts; troops

1. Śiva's band of attendants of whom Gaṇeśa and/or Nandi is the leader.
2. *Gaṇas* are known as a motley assemblage of Śiva's attendants. They are known to be both benevolent and malevolent; short, hardy spirits; wild but extremely devoted followers; gross and misshapen imps. They are led by Nandi, Bhṛngin, and Gaṇeśa.

Gaṇācāra — गणाचार — striving for the upliftment of everyone

1. An ethical code of conduct in Vīra Śaivism. (See *pañcācāra.*)

Gaṇadhara — गणधर — the leader of a group (*gaṇa*) of disciples

1. According to Jaina legend, the eleven leader-disciples of Mahāvīra, the twenty-fourth Jaina *Tīrthaṅkara,* who are said to have composed the eleven *Aṅgas.* (See chart no. 2.)

Gandha — गन्ध — smell (see *tanmātra*)

Gāndharva — गान्धर्व — celestial musician

1. A member of a class of demigods. A celestial denizen's (*gandharva*) habitation is the sky, the midregion, or the heavenly waters. It is their special duty to guard the divine nectar (*soma*) which the gods obtained through their intervention. The *gandharva* is supposed to be a physician because the *soma* is the best medicine. They know and make known the secrets of heaven and divine truths in general. They

are the parents of the first pair of human beings and have a peculiar power over women (for this reason they are invoked in marriage ceremonies). They are known as the celestial musicians or heavenly singers. Human *gandharvas* have the power of making themselves invisible at will. They are expert in dancing and music. They possess the power of resisting heat and cold and the other pairs of opposites and can command all material pleasures.

Gāndharva-śāstra — गान्धर्वशास्त्र — the scripture expounding the science of music

1. One of the *Upa-vedas*.

Gaṇeśa — गणेश — elephant-headed son of Śiva and Pārvatī; remover of obstacles; lord of the hosts; lord of wisdom; lord of beginnings (from *gaṇa* = "multitude" and *īśa* = "lord")

Gaṅgā — गङ्गा — the Ganges river; a Goddess; the "one who goes swiftly"

Garbha — गर्भ — womb

Garbha-gṛha — गर्भगृह — innermost sanctuary of a temple; "house or dwelling womb"

1. The innermost chamber or *sanctum sanctorum* of a Hindu temple. In this space is installed and resides the primary deity of the temple.

Gārhapatya — गार्हपत्य — householder's fire

1. The fire received from one's father and transmitted to one's descendents. It is one of three sacred fires from which sacrificial fires are lit.

Garimā — गरिमा — heaviness; the ability to rise up

1. One of the eight supernatural powers. It is the power to make one's body heavy at will. (See *siddhi*.)

Garuḍa — गरुड — eagle; Viṣṇu's vehicle; "devourer"

1. The king of birds. The celestial vehicle (*vāhana*) of Lord Viṣṇu.

Gāthā — गाथा — verse; stanza

Gati — गति — path; motion; result; birth; destiny; process

Gati-cintana — गतिचिन्तन — meditation on the path to the world of Brahman

1. Name of a chapter in the *Rahasyatrayasāra* of Vedāntadeśika.

Gauḍapāda — गौडपाद — famous Advaita Vedāntin

1. Author of the *Māṇḍūkya-kārikā* and first known Advaitin from whom we still possess a written text. He was thought to be Śaṅkara's teacher's teacher (*paramaguru*).

Gauḥ — गौः — cow

Gauṇa — गौण — secondary; implied

Gauṇī — गौणी — an aspect of the secondary meaning of words

1. This type of meaning is illustrated by such sentences as "The boy is a lion." The relation between the word *lion* and its meaning is indirect. It is based on the similarity of the actual intended sense with the original primary sense. (See *lakṣaṇā* and *aupacārika-vṛtti.*)

Gautama — गौतम — the founder of the Nyāya school and the author of the *Nyāyasūtra*; also called Akṣapāda

Gavaya — गावय — wild ox

1. Traditionally used in Indian philosophy as an example in demonstrating comparison (*upamāna*).

Gāyatrī — गायत्री — "hymnal"; Vedic *mantra*; Vedic metre of twenty-four syllables

1. Sage Viśvāmitra is the seer of the *mantra*. This *mantra* is held to be the most sacred *mantra* of the Vedas: *Om bhūr bhuvaḥ suvaḥ tat saviturvareṇiyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt:* "We meditate on the adorable light of the radiant sun. May He stimulate our intellect." A *brahmin* is supposed to recite it morning, noon, and night. It is also known as *Sāvitri*, from being addressed to the sun as the generator of life.

Ghaṭa — घट — pot; jar

Ghaṭākāśa — घटाकाश — the space enclosed in a pot or jar

Ghaṭaka-śruti — घटकश्रुति — mediatory text (see *abheda-śruti* and *bheda-śruti*)

Ghāti-karma — घातिकर्म — obstructive actions

1. According to Jainism, there are four types of obstructive *karmas:* comprehension obscuring (*jñānāvaraṇa*); apprehension obscuring

(*darśanāvaraṇa*); feeling producing (*vedinīya*); and deluding (*mohanīya*).

2. See *karma*.

Gheraṇḍa Saṁhitā — घेरण्डसंहिता — "Gheraṇḍa's collection"; famous *Haṭha Yoga* text

Ghrāṇa — घ्राण — sense of smell (see *jñānendriya*)

Ghrāṇaja — घ्राणज — olfactory perception; sense of smell

Girijādhava — गिरिजाधव — *giri* = "mountain" + *jā* = "born" + *dhava* = "Lord, husband"

1. The Lord of the mountain born (Pārvatī). The Master or husband of Pārvatī. Name for Lord Śiva.

Gocara — गोचर — object; place

Gopāla — गोपाल — "cowherd"; "master of the cows"

(from *go* = "cow, sense organs, the earth" + *pala* = "Protector, Lord, Master"); the Protector of cows; the Lord of the senses and the mind

1. Lord of the senses and the mind. An epithet of Kṛṣṇa. The cowherd boy (Kṛṣṇa). The Protector of the Earth.

Gopī — गोपी — milk maid; eternal associates or companions of Kṛṣṇa

1. The milkmaids of Vraja, childhood companions and devotees of Kṛṣṇa. They are revered as the embodiments of the ideal states of ecstatic devotion to God.

Goptṛtva-varaṇa — गोप्तृत्ववरण — to seek God (Īśvara) alone as the protector (see *prapatti*)

Gopuram — गोपुरम् — towerlike structure over an entrance into a temple

Goraknātha — गोरक्नाथ — perfected one (*siddha*) and famous master of *haṭha yoga*

1. Ninth or tenth century. One of the nine Nāths, a lineage of *yogis* known for their extraordinary powers. Goraknāth was the *guru* of Gahinīnāth, who initiated Nivṛttināth, Jñāneśvar's older brother and *guru*. He wrote *Gorakṣa Saṁhitā, Amaraugha Prabodha, Jñātā Amṛta Śāstra,* and the *Siddha Siddhānta Paddhati.*

Gotra — गोत्र — clan; family; lineage; stable

1. According to Jainism, one of the eight kinds of matter (*karma*). (See *dravya-āsrava.*)
2. The patriarchal family to which an individual belongs.

Gotva — गोत्व — cowness

Govinda — गोविन्द — "cowherd" (from *go* + *inda* = "cows" + "master") or (from *go* + *vid* = "speech" + "Knower"); the Knower of the Vedas

1. An epithet of Kṛṣṇa. The master of speech. The supporter of the earth. He who rescued the earth from hell.

Grahaṇa — ग्रहण — apprehension; to grasp

Grahītā — ग्रहीता — receiver; recipient

1. One who apprehends or understands. In the Yoga school, it denotes both the intellect (*buddhi*) and the individual soul (*puruṣa*).

Grāhya — ग्राह्य — object of knowledge

Grantha — ग्रन्थ — treatise; work; book

Granthi — ग्रन्थि — knot (from the root *granth* = "to string together")

1. The three junction points in the central channel (*suṣumnā*) where the *iḍā, piṅgalā*, and *suṣumnā nāḍīs* converge and form a knot. They are *brahma granthi*—located in the *mūlādhāra cakra*; *viṣṇu granthi*—located in the *anahata* (heart) *cakra*; and *Rudra granthi*—located in the *ājñā cakra*. When the divine energy (*Kuṇḍalinī*) awakens, She pierces through these knots as She ascends upward to the thousand-petaled lotus (*sahasrāra*).
2. In Advaita Vedānta, the individual soul (*jīva*) is defined as the knot between the Self and the not-self (*cit-acit-granthi*).

Gṛha — गृह — home; house; temple

Gṛhastha — गृहस्थ — householder

1. The second stage in the Indian social order. (See *āśrama.*)

Gṛhya-sūtra — गृह्यसूत्र — scriptures setting down the rituals to be performed in the home

1. Vedic rituals comprising domestic or life-cycle rites such as the cer-

emonies performed at birth, initiation, marriage, or death. "Domestic rites," "rites of passage," "sacraments." They require only one fire and one priest. (See *śrauta.*)

Guhā — गुहा — "reared in a secret place"; cave; the heart

Gulma — गुल्म — shrubs (see *sthāvara*)

Guṇa — गुण — quality; attribute; characteristic; excellence; rope; constituent; subsidiary; mode

1. The three basic qualities of nature, which determine the inherent characteristics of all created things. They are *sattva*—purity, light, harmony; *rajas*—activity, passion; and *tamas*—dullness, inertia, and ignorance.
2. It is either composed of, or constituted of (depending on individual school's interpretations) the three aspects: *sattva*, which is buoyant, light, illuminating, knowledge, and happiness; *rajas*, which is stimulating, mobile, pain, and action; and *tamas*, which is heavy, enveloping, indifferent, and laziness.
3. According to Nyāya, it is that which has substance for its substratum, has no furthur qualities, and is not the cause of, or concerned with conjunction or disjunction. There are twenty-four qualities, some being material and others being mental: color (*rūpa*), taste (*rasa*), odor (*gandha*), touch (*sparśa*), sound (*śabda*), number (*saṅkhyā*), measure (*parimiti*), mutual difference (*pṛthaktva*), connection (*saṁyoga*), separation (*vibhāga*), perception of long time (*paratva*), perception of short time (*aparatva*), heaviness (*gurutva*), fluidity (*dravatva*), viscidity (*sneha*), knowledge (*buddhi*), happiness (*sukha*), sorrow (*duḥkha*), will (*icchā*), hatred (*dveṣa*), effort (*yatna*), latent tendencies (*saṁskāra*, which is of three types: *vega*, *sthiti-sthāpaka*, and *bhāvanā*), righteousness (*dharma*), and unrighteousness (*adharma*).
4. According to Dvaita Vedānta, it is the first product of primordial Nature (*prakṛti*). It always resides in a substance. There are infinite number of qualities, mental as well as physical. Insentient entities have physical qualities while sentient beings have both physical and mental qualities.
5. According to Advaita Vedānta and Viśiṣṭādvaita Vedānta, it is an attribute of *prakṛti* and is threefold. However, the two schools differ as to the ontological status of the *guṇas*.
6. According to Sāṅkhya, *guṇas*, being the three constituents of *prakṛti* (composed on *sattva, rajas*, and *tamas*), are like a rope in that they bind the individual and they are subsidiary in that they provide enjoyment for the individuals and also serve to liberate them. They are

the subtle substances or cosmic constituents which evolve into all the various categories of existence. (See chart no. 12.)

Guṇa-āśraya — गुणाश्रय — locus of qualities

Guṇagaṇanidhiḥ — गुणगणनिधिः — the storehouse of all innumerable auspicious qualities

Guṇāṣṭaka — गुणाष्टक — the eightfold divine qualities of God (Īśvara) and individuals (*jīva*)

1. An individual possessing the above qualities is pure (*apahatapāpmā*), birthless (*vijaraḥ*), deathless (*vimṛtyuḥ*), desireless (*viśokaḥ*), *vijighatsaḥ, apipāsaḥ, satyakāmaḥ,* and *satyasaṅkalpaḥ*.

Guṇasthāna — गुणस्थान — states of excellence; the fourteen Jaina stages of purification

1. According to Jainism, there are fourteen stages through which an individual soul passes on its journey to spiritual perfection. They are *mithyā-dṛṣṭi-guṇasthāna, sāsādana-samyagdṛṣṭi guṇasthāna, miśra avirata samya-dṛṣṭi guṇasthāna, deśavirata samyadṛṣṭi guṇa-sthāna, pramatta samyata guṇasthāna, apra matta samyata guṇasthāna, nivṛtti bādara samparāya guṇasthāna, anivṛtti bādara samparāya-guṇasthāna, sūkṣma bādara samparāya guṇasthāna, upaśanta kaṣāyavīta rāga chadmastha-guṇasthāna, kṣīṇakaṣāya vītarāga chadmastha-guṇasthāna, sayogi kevali guṇasthāna,* and *ayogi kevali guṇasthāna.*

Guṇātīta — गुणातीत — "beyond the qualities"; transcending the qualities

1. One who is free from, and gone beyond, the three qualities (*guṇas*).

Guṇa-vāda — गुणवाद — figurative statement (see *artha-vāda*)

Guṇa-vrata — गुणव्रत — ethical code of conduct

1. According to Jainism, it is comprised of minor restrictions (*digrata*), limitation on movement (*deśāvakāśika*), and abstenance from harmful activities (*anārthadaṇḍavrata*).

Guṇa-vṛtti — गुणवृत्ति — implied meaning through similarity (see *lakṣaṇā*)

Gupti — गुप्ति — restraint, moderation

1. The endeavor of an individual to attain the threefold control over him/herself. According to Jainism, this is control over the body, mind, and speech. (See *bhāva-saṁvara.*)

Guru — गुरु — teacher; preceptor; great; "heavy"; weighty; venerable (from the verb root *gṛ* = "to invoke or to praise")

1. A spiritual master who has attained oneness with the Self/God and who initiates his or her disciples and devotees into the spiritual path and guides them to liberation.
2. One who removes the darkness of ignorance. A *guru* should be both an exemplar and articulator of Reality. Śaṅkara defined a *guru* as one who is firmly convinced that he or she is the supreme consciousness; one whose mind is rooted in the highest reality; one who has a pure and tranquil mind; one who has realized one's identity with the Absolute (Brahman).
3. There is a tradition which says that a *guru* gives instruction in the Veda; an *ācārya* initiates one and then gives instruction; an *upadhyāya* is a secondary type of teacher in that they give only partial instruction and take fees for it; an *adhvānka* is an instructor of knowledge; a *prādhyāpaka* is a seasoned teacher instructing advanced students and other teachers; a *pravaktā* is a generic word for teacher; and a *prācārya* is a retired teacher.
4. A *sannyāsa* should know four generations of his preceptors: *guru, parama guru, parameṣṭi guru*, and *parāpara guru.*
5. In Hinduism, the true *guru* is God — "*guru-deva.*"
6. The etymological derivation of the word *guru* is in this verse from the *Guru Gītā*: "The root *gu* stands for darkness; *ru* for its removal. The removal of the darkness of ignorance in the heart is indicated by the word *guru.*" The meanings of *gu* and *ru* can also be traced to the *Pāṇini-sūtras gu saṁvaraṇe* and *ru hiṁsane,* indicating concealment and its annulment.

Guru Gītā — गुरुगीता — "song of the spiritual teacher"

1. A spiritual text found in the *Markandeya Purāṇa*. A garland of *mantras* in the form of a dialogue between Śiva and His consort Pārvatī, which explains the identity of the *guru* with the supreme Absolute and describes the nature of the *guru*, the *guru*/disciple relationship, and meditation on the *guru*.

Gurukula — गुरुकुल — "teacher's school," or "teacher's abode"

1. Traditionally, the *gurukula* referred to the residence of a spiritual teacher wherein young students came to live and learn. The word *kula* comes from the root *kul* = "to gather or group together" and, thus, refers to any manifestation from the smallest to the largest (i.e., an abode, house, body, family, school, teachings, lineage, state of being, etc.). The word *guru* comes from *gu* = "remover of darkness" + *ru* = "bestower of light." Thus, the *gurukula* is any place where the darkness of ignorance is removed by the light of wisdom.

Gurukulavāsa — गुरुकुलवास — remaining or residing at the house of the teacher; dwelling in the teacher's abode

Guru-liṅga — गुरुलिङ्ग — a form of the formless Śiva (see *liṅga-sthala*)

Guru-paramparā — गुरुपरम्परा — line of teachers; preceptorial order; uninterrupted chain of succession of teachers (*guru*)

1. The Advaita Vedānta lineage *śloka* is: *nārāyaṇam padma-bhuvaṁ vaśiṣṭhaṁ śaktiṁ ca tatputra parāśarañca vyāsaṁ śukaṁ gauḍapadaṁ mahāntaṁ govinda yogīndram athāsya śiṣyaṁ śrī śaṅkarācāryam athāsya padmapādañca hastāmalakañca śiṣyaṁ taṁ toṭakaṁ vārttikakāram anyān asmad gurūn śantatamānato'smi.*
2. The *Guru Gītā* says Ādi Naṭha (Śiva), Śakti, Gaṇapati and so on.

Gurūpasatti — गुरुपसत्ति — devotion to the preceptor

Gurūpāyuḥ — गुचपायु: — "the teacher (*guru*) is the way," "the *guru* is the method"

1. Aphorism 2.6 of the *Śiva Sūtras*. "The Master is the means." The *guru* is the supreme Power who leads the religious aspirant to the goal of life.

Gurutva — गुरुत्व — heaviness; weight; greatness

1. The functioning as a spiritual teacher. Whenever a teacher removes a disciple's ignorance and lights the lamp of knowledge, that teacher possesses *gurutva.*
2. According to Nyāya-Vaiśeṣika, it is the nonintimate cause of the first downward motion of a falling substance. It is found in earth and water.

H

Haituka — हैतुक — name of a Naiyāyika

Haṁsa — हंस — swan; "I am He"

1. The natural vibration of the Self, which occurs spontaneously with each incoming and outgoing breath. By becoming aware of *haṁsa*, a seeker experiences the identity between the individual self and the supreme Self. Also repeated as *So'ham.*

Hāna — हान — liberation; detatchment

1. Abandoning everything that is possible to discard.

Hānopāya — हानोपाय — the means of achieving liberation (see *hāna*)

Hanūmān — हनूमान् — "heavy or broken jawed"

1. A powerful monkey chief of extraordinary strength and prowess, whose exploits are celebrated in the epic *Rāmāyaṇa*. He was the son of Añjanā and Vāyu. Hence he is also called Añjaneya. As the son of Vāyu, he is known as Māruti. He is regarded as one of the immortals. He was an ideal devotee (*bhakta*) and servant of Lord Rāma.

Hara — हर — "one who takes away"; name of Śiva; the destroyer; remover; "redeemer"; "ravishing" (from the verb root *hṛ* = "to take")

1. An epithet of Śiva or Rudra, the supreme Lord in its destructive aspect as He is the destroyer of one's ignorance.

Hari — हरि — "the remover"; "yellowish-greenish one"; "he who is tawny"; name of Viṣṇu (from the verb root *hṛ* = "to take")

1. An epithet of Viṣṇu in general and Kṛṣṇa in particular. The supreme Lord as the destroyer of one's blemishes. The remover of ignorance.

Harijana — हरिजन — "child of God"; an outcaste

Harṣa — हर्ष — joy; excitement

Hasta — हस्त — hand

Hasyā — हस्या — laughter

Hatha yoga — हठयोग — physical exercises or postures; "sun-moon union" (from the verb root *haṭh* = "to oppress")

1. A yogic discipline by which the unitive (*samādhi*) state is attained by uniting the *prāṇa* and *apāna* (ingoing and outgoing breath). Various bodily and mental exercises are practiced for the purpose of purifying the 72,000 *nāḍīs* and to bring about the even flow of *prāṇa*. When the flow of *prāṇa* is even, the mind becomes still. One then experiences equality consciousness and enters into the state of *samādhi*. (See *aṣṭāṅga-yoga*.)

Haṭha Yoga Pradīpika — हठयोगप्रदीपिक — "light on the union of the sun and moon"

1. Authoritative treatise on *Haṭha Yoga*, written by Svatmarama Yogi, in which the practice of various *Haṭha Yoga* techniques, such as *prāṇāyāma, āsanas, mudrās*, etc., are described.

Hetu — हेतु — reason; *probans*; middle term; cause

1. It is the reason or mark on the strength of which something is inferred. It must fulfill five conditions in a valid inferential process: there must exist the knowlege of the universal and invariable concomitance between the middle term and the major term; it must be observed as being necessarily and unconditionally present in the minor term; it must not be found where the major term is not found; it must not be related to something absurd; and it must not be contradicted by an equally strong middle term.
2. Nyāya posits that the middle term is of three kinds: positive and negative (*anvaya-vyatireka*); merely positive (*kevalānvaya*); and merely negative (*kevala-vyatireka*). Advaita Vedānta accepts only a positive middle term.
3. See *vyāpti* and *pakṣa-dharmatā-jñāna*.

Hetūpanibandha — हेतूपनिबन्ध — antecedent reason

Hetu-vāda — हेतुवाद — the science of logic; the theory of reasoning

1. A name for the Nyāya school.

Hetu-vibhakti — हेतुविभक्ति — one of the limbs in a ten-membered syllogism (see *anumāna*)

Hetvābhāsa — हेत्वाभास — pseudoprobans; semblance of reason; fallacious reasoning

1. The Nyāya school enumerates five types of fallacious reasoning due to a defective probans (*hetu*). These are the reason is inconsistent or

the reason strays away (*savyabhicāra* or *anaikāntika*); the reason is contradictory or an adverse reason (*viruddha*); the reason is contradicted by a counterinference or opposite reason (*prakaraṇasama* or *satpratipakṣa*); the reason is unproved or an unestablished reason (*sādhyasama* or *asiddha*); and the reason is mistimed or inopportune (*kālātīta* or *bādhita*).

2. An inconsistent or straying reason is of three kinds: common (*sādhāraṇa*), uncommon (*asādhāraṇa*), and noninclusive (*anupasaṁhārin*). A common strayer is that reason which is present in a place where the subject is not present. The uncommon strayer is that reason which is present only in the subject and not present in any similar example or counterexample. The nonconclusive strayer is that reason which has no affirmative or negative example.
3. An unestablished reason is said to be of three kinds: unestablished in respect of locus or abode (*āsrayāsiddha*), unestablished in respect of itself (*svarūpāsiddha*), and unestablished in respect of its concomitance (*vyāpyatvāsiddha*).

Hetvasiddha — हेत्वसिद्ध — a logical fallacy involving the nonestablishment of the reason (*hetu*) (see *hetvābhāsa*)

Heya — हेय — anything fit to be abandoned or discarded

Heyojjhita — हेयोज्झित — devoid of all inauspicious qualities

1. An essential feature of God (Brahman) according to the theistic systems.

Hiṁsā — हिंसा — injury; violence

Hiṁsopakāridāna — हिंसोपकारिदान — desisting from giving implements of agriculture to individuals which will lead to the killing of insects

1. A limb of the Jaina ethical code of conduct called *anarthadaṇḍavrata*. (See *cāritra*.)

Hīnayāna — हीनयान — the small vehicle; the lower vehicle

1. A term (given by the Mahāyānists) referring to the Theravāda Buddhist schools as distinguished from Mahāyāna Buddhism. As such the name has pejorative connotations and if anything, the Hīnayāna tradition should be called Theravāda or classical Buddhism. Name given to all the southern schools. The two main representatives are the Sautrāntika and the Vaibhāṣika. It is called such (as defined by the Mahāyānists) because its disciplines are meant for the few and stress individual enlightenment. It may be termed a realistic school.

In this school one frees oneself from bondage by one's own efforts. The Hīnayāna is prevalent in Sri Lanka, Burma, Laos, and Thailand.

Hiraṇyagarbha — हिरण्यगर्भ — "golden egg"; gold germ; the cosmic form of the self; cosmic womb; creator of the subtle universe

1. It is the thread self or the subtle vesture. It is the form of all the individuals together or the only individual. (See *eka-jīva-vāda.*) It is the seed of the universe. It is also known as *sūtrātman*. The *Ṛg Veda* (X.121) says, "*Hiraṇyagarbha* arose in the beginning; born, he was the one lord of things existing."
2. A name of God, the Creator (*saguṇa* Brahman) as born from a golden egg. This egg was formed from the seed deposited in the primordial waters by the self-existent Brahman on the eve of creation. The seed took the form of a golden egg, out of which Brahman was born as Brahmā, the creator. It also means the soul invested by the subtle body. Various synonyms for this term include *mahat, virāt,* Īśvara, *saguṇa* Brahman.

Hita — हित — means to the end; beneficial; good; salutary

1. Viśiṣṭādvaita Vedānta refers to three main aspects of philosophy: *tattva* (reality), *hita* (means), and *puruṣārtha* (goal of life).

Hlādinī — ह्लादिनी — enjoyment; glad

Homa — होम — fire oblation; sacrificial fire; offering

Hotṛ — होतृ — class of Vedic priests

1. An offerer of oblations in a Vedic sacrifice. They are especially the priests who, at a sacrifice, invoke the gods or recite the hymns of the *Ṛg Veda*. They are one of four classes of priests officiating at a sacrifice. (See *brahmā*.)

Hṛdaya — हृदय — heart; center or core of something; essence; the Self

1. The psycho-physical center where an individual feels pleasure and pain.
2. The space where the inbreath and outbreath merge. The true heart. The place where the breath is still in the state of merging. (See *sahṛdaya*.)

Hrasva — ह्रस्व — small; short

1. The name given to two atoms when they generate a *dyad*. (See *paramāṇu*.)

Hrī — ह्री — modesty; remorse; bashfulness; absence of pride (from the verb root *hṛ* = "to be modest, bashful")

1. One of the three consorts of Lord Viṣṇu, according to Viśiṣṭādvaita Vedānta.
2. One of the traditional prohibitions (*niyama*).
3. *Hrī* means "modesty" and thus it is an expression of shame which one expresses upon committing a misdeed. (See *niyama*.)

I

Iccha — इच्छ — desire; will; wish; divine will; free will (from the verb root *icch* = "to wish")

1. The will of God (Īśvara) not only brings about creation and dissolution, but also is the sustainer and disposer of merit and demerit.

Icchā-śakti — इच्छाशक्ति — the power of desire; power of the will; Śakti in the aspect of divine will

1. According to Śaivism, *parā-śakti* is the form of the Lord. Through his power of will (*icchā-śakti*), he desired, "May I become many." By his power of knowledge (*jñāna-śakti*) he considered the means and instruments necessary for creation. By his power of action (*kriyā-śakti*) he created the universe, which is like a picture painted on the wall of *icchā-śakti*.

Iḍā — इडा — the psychic nerve or tube on the right side of the spine

1. The channel (*nāḍī*) which originates at the base of the spine and terminates at the left nostril. It is called the moon *nāḍī* because of its cooling effect. (See *piṅgala* and *nāḍī*.)

Idam — इदम् — "this"

1. The *Veda* often uses this term to refer to the manifested universe.
2. Advaita Vedānta uses this term to refer to the foundation (*adhiṣṭhāna*) of illusions. The "this" in the perception of a snake superimposed upon a rope, is the rope which is the basis of the illusion of the snake.

Īha — ईह — a stage of inperceptual knowledge (*mati*) in which the location of cognition is sought; expectation

1. According to Jainism, the individual appreciates a visible object in this stage. (See *mati*.)

Ijyā — इज्या — the principal worship at midday (as ordained in the school of *Pāñcarātra Āgama*); sacrifice (see *niyama*)

Indra — इन्द्र — "ruler"; "chief" (of the gods in the Vedic pantheon); mighty; powerful

1. The Vedic king of heaven. The god of thunder, lightning, and rain. The Deity identified with strength. Known as the god of the atmosphere and sky as well as the god of rain, who in Vedic mythology,

rules over the deities of the midregion and fights against, and conquers with his thunderbolt the demons or forces of darkness.

Indriya — इन्द्रिय — sense organ; "pertaining to Indra"

1. According to the Buddhists, the senses are but orbs.
2. According to the Mīmāṃsakas, the senses are the capacities of the orbs.
3. According to Advaita Vedānta, the senses are the instruments of perception.
4. According to Dvaita Vedānta, the senses are the five external senses, the mind (*manas*), and the witness consciousness (*sākṣin*).
5. The five organs of knowledge are the ear (*śrotra*), skin (*tvak*), eye (*cakṣus*), tongue (*jihvā*), and nose (*ghrāṇa*). (See *jñānendriya.*)
6. The five organs of action are the voice (*vāk*), hand (*pāṇi*), foot (*pāda*), organ of excretion (*pāyu*), and the organ of generation (*upastha*). (See *karmendriya.*)
7. According to Nyāya, a sense organ is the seat of such contact with the mind which causes a cognition.

Indriya-anapekṣa — इन्द्रियानपेक्ष — a type of perception independent of the senses

1. It is of two kinds: self-accomlished (*svayaṁsiddha*) and divine (*divya*).
2. See *pratyakṣa* and *arvācīna.*

Indriyanigraha — इन्द्रियनिग्रह — sense control

Indriyārtha — इन्द्रियार्थ — sense objects

Indriyārtha-sannikarṣa — इन्द्रियार्थसन्निकर्ष — contact of the sense organs with objects (see *sannikarṣa*)

Indriyātma-vādin — इन्द्रियात्मवादिन् — a type of Cārvāka (Materialist) who considers the senses as the individual

Indriya-sāpekṣa — इन्द्रियसापेक्ष — a type of perception dependent on the senses (see *pratyakṣa* and *arvācīna*)

Īrṣyā — ईर्षया — envy; jealousy

Iruvinai-oppu — (Tamil) इरुविनैयोप्पु — equanimity; equipose; tranquility

1. The state of the individual in which it takes an attitude of perfect equanimity toward both righteous and sinful deeds.
2. It is called *karma-sāmya* in Sanskrit.

Īryā — ईर्या — an external rule of conduct in Jainism; care in walking

1. To go by well-established paths so as not to kill living entities which might be lying on the way. (See *cāritra* and *samiti.*)

Īśa — ईश — Lord; master; ruler

Īṣaṇa — ईषण — the All-enjoyer; Lord of everything; Lord of space; to beg alms in the proper monastic order

1. According to Jainism, one of the external rules of conduct. (See *cāritra.*)
2. A name for Śiva.

Īśa Upaniṣad — ईषोपनिषद् — "sitting steadfastly nearby the Lord"; the Lord Upaniṣad

1. The opening *mantra* of the wisdom section (*Jñāna Kāṇḍa*) section of the Vājasaneyī School of the *Śukla Yajur Veda* begins "*Īśāvāsyamidam sarvam . . . ,*"—"all things of this world, the transitory, the evanescent, are enveloped by the Lord who is the real Reality of each," and thus the Upaniṣad's name. This Upaniṣad has only eighteen *mantras*, the first two which deal directly with the problem of liberation and the other sixteen which elaborate this solution and serve as commentaries thereon. It deals with the problem of the material causality of the world and of the human being's relation thereto; with the nature of the highest truth; and with the difference between Reality and unreality and between knowledge and ignorance.

Īśitva — ईशित्व — the power of absolute mastery over all physical objects; lordship

1. One of the eight powers (*siddhi*). (See *aṣṭa-aiśvarya* and *siddhi.*)

Iṣṭa-devatā — इष्टदेवता — one's chosen deity; tutelary deity

1. That specific aspect of a deity favored by an individual and singled out as resprsentative of Divinity. (See *liṅga-sthala.*)

Iṣṭa-pūrta — इष्टपूर्त — the sacrifices and digging of wells and tanks

1. A forerunner to the idea "as one sows, so one reaps" (*karma*). The term occurs in the *Ṛg Veda.*

Īśvara — ईश्वर — Lord; God; the Great God (from the verb root *īś* = "to rule"); a quality (*tattva*) in Śaivism

1. The Divine with form (*saguṇa-brahman*).

2. According to Viśiṣṭādvaita Vedānta, He is the supreme Ruler and Controller. He is full of auspicious qualities. He is both transcendent and immanent. The world of animate and inanimate entities emerge from His body. He is omnipresent, omnipotent, and omniscient. He is all-merciful and by His grace, individual souls attain liberation. He is the author of the universe, both as its material and efficient causes. He manifests himself in five forms as transcendent (*parā*); emanations (*vyūha*); incarnations (*vibhava*); indweller (*antaryāmin*); and sacred icons (*arcā*). As *parā*, He possesses six divine qualities: knowledge (*jñāna*), strength (*bala*), lordship (*aiśvarya*), potency (*śakti*), virility (*vīrya*), and splendor (*tejas*).
3. According to Advaita Vedānta, God (Īśvara) is the Absolute (Brahman) as conditioned by ignorance or illusion (*avidyā/māyā*). The Absolute knows no distinctions; yet in relation to the world, the Godhead becomes its source and ground. Īśvara is both the material and efficient cause of the world. The *saguṇa-brahman* (Īśvara) is said to be omnipotent, omniscient, and the creator, etc.
4. The fourth category (*tattva*) in the process of universal manifestation. In this *tattva*, "I" and "this" are equally prominent. The consciousness of Sadaśiva is "I am this." The consciousness of Īśvara is "This am I." Knowledge (*jñāna*) is predominant in this *tattva*.

Īśvara-praṇidhāna — ईश्वरप्रणिधान — devotion to God

1. The cultivation of a spirit of absolute self-surrender to God in whatever one does. It has also been represented as a means of attaining union (*samādhi*) and, through *samādhi*, liberation (*kaivalya*). (See *bhakti*.)

Iti — इति — "thus"

1. *Iti* is used at the end of a work to denote its conclusion.

Itihāsa — इतिहास — "thus spoken" (from *iti* + *ha* + *āsa* = "so it was"); history; technical term for the epics *Rāmāyaṇa* and *Mahābhārata*

J

Jaḍa — जड — inert, unconscious; matter

1. According to Viśiṣṭādvaita Vedānta, it is a substance devoid of pure *sattva*. It is of two types, *prakṛti* and *ākāśa*.

Jagadguru — जगद् गुरु — world teacher; great *guru*

Jagat — जगत् — the world; cosmos

1. In Indian philosophy the world origin is traced either to a plurality of ultimate reals which are simple and atomic (as in Nyāya-Vaiśeṣika) or it may be derived from a single substance which is assumed to be complex and all-pervasive (as in Sāṅkhya-Yoga).

Jagat-prapañca — जगत्प्रपञ्च — world appearance

Jāgrat — जग्रत् — the waking state (see *avasthā*)

Jahad-ajahal-lakṣaṇā — जहदजहल्लक्षणा — exclusive-nonexclusive implication

1. A type of secondary implication in which part of the primary meaning of a word is given up and part of it is retained. In an identity statement, "This is that Devadatta," the meaning of the word *this* means Devadatta, as qualified by present time, place, etc., and the sense of the word *that* is the same Devadatta, as qualified by past time, place, etc. In this type of judgment, part of the meaning of the words *that* and *this*—viz. "Qualified by present time" and "qualified by past time"—are rejected. (See *lakṣaṇā*.)
2. This method is used by the Advaita Vedāntins to obtain the meaning of identity statements, *mahāvākyas*.

Jahal-lakṣaṇā — जहल्लक्षना — exclusive implication

1. The implication of a sentence's meaning which is other than the primary sense as indicated by the words, but which is related to them while the primary meaning is completely given up. In the phrase "the village on the river," the primary meaning of the word *river* is given up and the *bank*, which is related to the river, is implied and accepted. (See *lakṣaṇā*.)

Jaimini — जैमिनि — founder of the Pūrva-Mīmāṃsā school and author of the *Pūrva-Mīmāṃsā-sūtra*

Jala — जल — water

Jalpa — जल्प — arguing constructively as well as destructively for victory in a debate; sophistry

1. One of the sixteen categories of the Nyāya school.
2. See *padārtha, vitaṇḍā*, and chart no. 6.

Janaḥ — जन: — the world of delight; the world of the great gods; man (see *loka*)

Janaka — जनक — "begetter"; "father"; king of Mithilā and father of Sītā

1. Saintly king of Mithilā in ancient India, the father of Sītā, Lord Rāma's consort.

Janeu — जनेु — sacred thread worn by the three upper castes in Hinduism

Jaṅgama — जङ्गम — moving bodies

1. They are of four types: celestial beings (*deva*), human beings (*manuṣya*), animal beings (*tiryak*), and hell beings (*nāraki*).
2. According to Vīra Śaivism, it denotes a person, endowed with knowledge, who moves from place to place preaching Vīra Śaivite ideals and guiding the devotees to Lord Śiva

Janma — जन्म — birth (from *jan* = "to be born")

Janmādi asya yataḥ — जन्मादि अस्य यत: — that (is Brahman) from which (are derived) the origin, etc,. of this (universe)

1. The second aphorism (*sūtra*) of the *Brahma-sūtra.*

Janma-kathantā — जन्मकथन्ता — knowledge of an individual's past lives and apprehension of future lives

Janya — जन्य — producible thing (from *jan* = "to be born")

Janya-buddhi — जन्यबुद्धि — created intellect

Janya-kṛti — जन्यकृति — originated volition

Japa — जप — repetition; the recitation of the name of God, or of a *mantra*

1. Repetiton of a *mantra.* It may be practiced orally, whispered, or mentally.

Jarā-maraṇa — जरामरण — old age, decay, and death (from *jṛ* = "to grow old + *mṛ* = "to die")

1. According to Buddhism, twelfth link in the wheel of empirical existence. Birth is its cause. (See *pratītyasamutpāda*.)

Jarāyuja — जरायुज — womb-born beings

Jaṭā — जटा — long matted hair

Jātaka — जातक — birth stories

1. The stories of the various lives of the Buddha on earth. It is written in Pali and forms part of the orthodox Hīnayāna canon, the *Sutta-piṭaka*.

Jāti — जाति — birth; class; class notions; family; futilities; specious and unavailing objectives; part; generality; universal; *genus* (from *jan* = "to be born")

1. One of the links in the wheel of empirical existence according to Buddhism. (See *pratītyasamutpāda*.)
2. One of the sixteen categories of the Nyāya school. In this context, it refers to specious and unavailing objectives. (See *padārtha* and chart no. 6.)
3. According to Nyāya, the meaning of words is said to refer to class notions. Class is defined as that which produces the notion of sameness.
4. According to Mīmāṃsā, class character has no separate existence, apart from individuals (unlike the Nyāya position, which claims that it does).
5. The Mīmāṃskas, the Vedāntins, and the Grammarians say that a word primarily refers to a universal.
6. The highest *genus* is Being (*sattā*), according to the Nyāya school. It is called *parajāti* or the highest universal. The lower universals are called *aparajāti*.
7. It consists in the drawing of contradictory conclusions and the raising of false issues with a deliberate intention of defeating an opponent.

Jaya — जय — victory; victorious; hail; salutations

Jayanthi — जयन्थि — "birth day"; the day one is born; victorious; conquering; name of Durgā

Jhāna — (Pāli) झान — meditation (see *dhyāna*)

Jihvā — जिह्वा — tongue

Jijñāsā — जिज्ञासा — enquiry, desire to know

Jina — जिन — conquering one; victor

1. The title given to the twenty-four teachers (*tīrthaṅkaras*) of the Jaina tradition. More specifically, it refers to Mahāvīra, the twenty-fourth *tīrthaṅkara*. Disciples of a *Jina* are called Jainas.

Jīva — जीव — individual soul; life; embodied self; living entity (from the verb root *jīv* = "to live")

1. According to Jainism, the individual soul is characterized by consciousness, life, immateriality, and extension in space. Consciousness is its characteristic mark and consists in knowledge, insight, bliss, and power. The size of the individual (soul) is the same as that of the body that it occupies; expanding and contracting as the case may necessitate. It is held that there is plurality of individuals. They are of two basic kinds; stationary and mobile.
2. According to Buddhism, there is no individual (soul) apart from a cluster of factors. The individual is a mere name for a complex of changing constituents.
3. According to Nyāya, it is a noncomposite, partless, pervasive, eternal substance. There is an infinite number of individual souls.
4. According to Vaiśeṣika, it is an eternal, imperceptible, all-pervading, spiritual substance. There is an infinite number of individual souls.
5. According to Sāṅkhya, *puruṣa* is an eternal, immutable, conscious entity. It is nonactive and has neither birth nor death. What is subject to experience and empirical changes is the phenomenal self which is a blend of *puruṣa* and mind. There is an infinite number of individual souls.
6. According to Viśiṣṭādvaita Vedānta, individual souls are real, eternal, unborn, spiritual, have knowledge, and are of the nature of knowledge. They are atomic in size and infinite in number. They are an inseparable part of God and dependent thereupon. They are of three types: those eternally free (*nitya*), those liberated (*mukta*), and those bound (*baddha*). The individual soul as knowledge does not change, but bound soul's knowledge changes. The soul's knowledge is eternal and in the state of liberation is all-knowing, but on account of empirical limitations this knowledge is diminished. The souls are both agent and enjoyer. They are a part or mode of God. Their relation is one of inseparability, with the individual soul related to and dependent upon God.

7. According to Dvaita Vedānta, individual souls are atomic in size and infinite in number. They are eternal and no two are alike. They are similar to God (Brahman) in kind, but not in degree. They are active agents dependent upon God's will. They are of three grades: the ever free (*nitya*), those having attained freedom (*mukta*), and those bound (*baddha*). Among the liberated souls there is an intrinsic gradation, and among the bound souls, there are three types: those fit for release (*mukti-yogya*), those eternally within the cycle of birth and death (*nitya-saṁsārin*), and those fit only for hell (*tamo-yogya*).
8. According to Advaita Vedānta, it is a blend of the Self and not-Self with a wrong identification of each of the other. It is a complex entity consisting of the mind-body organism. It is a complex of the substrate intelligence plus the subtle body plus a reflection of consciousness therein. It is consciousness, inseparably qualified by the internal organs. It is a reflection of the consciousness (*cidābhāsa*) in impure *sattva*-predominant ignorance. It is the phenomenal, empirical ego. Intrinsically individuals are one, but phenomenally they are many; they are held to be all-pervading in size.
9. According to Vīra Śaivism, individual souls are in three stages of spiritual maturity: *vīra, puruṣa,* and *aṅga*. They are a part of Lord Śiva, eternal and essentially pure and perfect. They are also distinct from Śiva in that, though they share his essence, they do not possess his attributes of omnipotence, omniscience, omnipresence, etc. Their powers of knowledge and action are limited due to impurities. Thus, they are both identical and different from Lord Śiva. This relation is called difference-cum-nondifference (*bhedā-bheda*).
10. According to Śaiva Siddhānta, individual souls are infinite in number, all-pervasive, and omniscient by nature, though veiled by the three impurities (*mala*). They are dependent upon God. They are of three types: those completely liberated (*para-mukta*), those liberated while living (*jīvan-mukta*), those craving power (*adhikāra-mukta*). Individual souls are also of three classes: those subject to the three *malas* (*sakala*), those subject only to *āṇava-* and *karma-malas* (*pralayākala*), and those subject only to *āṇava-mala* (*vijñānākala*). Individual souls are related to Lord Śiva as the body is related to the individual soul. That is, they are different, but they are not separate. In nature they are similar but in essence, as an entity, they are different. Even in release this distinctiveness remains.
11. According to Kashmir Śaivism, individual souls are called bound (*paśu*) due to limitations caused by impurities. Individual souls are eternal, real, identical with Lord Śiva, and essentially unlimited, all-pervading, ever-conscious luminosity. Liberation comes by recognition of their real nature as being identical with Śiva. They are of four types: bound (*paśu*), peaceful (*śānta*), conceited and devoid of knowledge (*pralaya-kevalin*), and liberated (*vijñāna-kevalin*). The

individual soul passes through the five elements (*tattva*) of the pure creation in a reverse order on its way to liberation. These stages are called *mantra*, *mantreśa*, *mantra-meheśa*, *śaktija*, and *śambhava*. Liberation comes when the soul remembers its identity with Lord Śiva.

12. According to Śivādvaita, individuals are a part of God (Brahman), eternal, atomic in size, infinite in number, dependent, and bound by their impurities (*mala*), though in essence they are pure and perfect. Liberation is being similar to, but not identical with, Lord Śiva. It is the realization of one's own essential nature. This is achieved through contemplation of Lord Śiva.
13. According to Mīmāṃsā, the individual soul is one of the substances. It is eternal and distinct from the mind-body complex. It is an agent of action and the enjoyer of the fruits thereof. There is a plurality of individual souls.
14. According to the Yoga school, the individual soul is a changeless, eternal, omnipresent, conscious entity. It is entirely passive. Liberation comes when the individual soul roots out ignorance and stills the modifications of the mind.
15. The word *jīva* is derived from the root *jīv* which means "to continue breathing." Other names for it include *bhotkā* (experient) and *kartā* (agent). It is also described as *puruṣa*, which is explained as *puriśaya* or "what lies in the citadel of the body."

Jīva-brahma aikya — जीव-ब्रह्म-ऐक्य — the oneness of the individual soul with the Absolute.

1. The central teaching of Advaita Vedānta, Kashmir Śaivism, and Śaiva Siddhānta.

Jīvanmukta — जीवन्मुक्त — liberated while living

1. A doctrine admitted by Sāṅkhya, Advaita Vedānta, Kashmir Śaivism, and Śaiva Siddhānta, though with variations according to each system. The doctrine posits that an individual may be liberated even while living in a physical body.
2. According to Sāṅkhya, it occurs the moment there is an essential, experiential discrimination between the individual soul (*puruṣa*) and primordial Nature (*prakṛti*). The physical body continues due to past actions (*karma*), which had brought it about in the first place. When this action (*karma*) subsides, through experience thereof, the physical body calls and one is then released without the body (*videha-mukti*).
3. According to Advaita Vedānta, liberation occurs with the destruction of ignorance (*avidyā*). The continuance of the physical body is in no way incompatible to liberation. Before liberation, one realizes

that the physical body is only an illusory appearance. If the body were real, liberation could occur only after its destruction. However, liberation is a change of perspective. Since the physical body is not real, its continued appearance or disappearance is of no consequence. Thus, the *jīvanmukta* is one who lives in the world, but is not of it. Whether such an individual has a body or not is of no difference.

4. According to Śaiva Siddhānta, it is an individual soul which is freed from *āṇava-*, *māyā-*, and *karma-malas* and their operations. The individual enjoys bliss even while living in an embodied state.

Jīvanmukti — जीवन्मुक्ति — liberation while living (see *jīvanmukta*)

Jīvanyoni — जीवन्योनि — the activity of procreation

Jīvātman — जीवात्मन् — the individual self (see *jīva*)

Jñāna — ज्ञान — knowledge; wisdom; comprehension (from the verb root *jñā* = "to know")

1. According to Jainism, it is the knowledge of details.
2. According to Śaiva Siddhānta, it is a path to liberation. It is the direct means and takes the individual straight to God. Its goal is union with God (*sāyujya*).
3. According to Advaita Vedānta, it is the ultimate means to liberation. Since it is the only thing which is opposed to ignorance (*avidyā*), it is the only means to release.
4. According to Nyāya-Vaiśeṣika, knowledge is not only about objects but also about itself.
5. According to Mīmāṃsā, knowledge is a mode of the self. It is described as an act (*kriyā*), or process (*vyāpāra*). It is supersensible and though knowable, it is known only indirectly through inference and not directly through introspection as Nyāya-Vaiśeṣika posits. It may be either mediate or immediate.
6. According to Advaita Vedānta, it is a modification (*vṛtti*) of the mind as inspired by the witness self (*sākṣin*). The mental modification (*vṛtti*) element is contingent and the element of consciousness is eternal. It is divided into *sākṣi-jñāna* and *vṛtti-jñāna*. (See both listed separately.) It may be either mediate or immediate. The "that" of an object is known in mediate knowledge. In immediate knowledge, the "what" is also revealed. Immediate knowledge takes place when the following conditions are fulfilled: the object must be directly knowable (*yogya*); the object must be existent at the time; there should be established a certain intimate relation between the subject and the object.

7. According to Viśiṣṭādvaita Vedānta, knowledge is able to manifest itself and other objects unaided, but what it manifests is never for itself. It pertains to either individual soul (*jīva*) or to God (Īśvara).

Jñāna-ābhāsa — ज्ञानाभास — erroneous congition

Jñāna-abhāva — ज्ञानाभाव — absence of knowledge; negation of knowledge; noncognition

Jñāna-āśraya — ज्ञानाश्रय — locus of knowledge

Jñāna-kāṇḍa — ज्ञानकाण्ड — the parts of the Veda dealing with the knowledge of the Absolute (Brahman) (see *karma-kāṇḍa*)

Jñāna-karma-samaccaya — ज्ञानकर्मसमुच्चय — the combination of knowledge and action

1. Brahmadatta, Maṇḍana, and others held the view that the knowledge-cum-action is the means to liberation. Advaita Vedāntins like Sureśvara strongly opposed this combination view as a possible means for liberation because knowledge and action are opposed to each other in three essential respects: per their source—the former arises from a valid means of knowledge (*pramāṇa*) while the latter arises from ignorance (*avidyā*); per their nature—the former illumines while the latter conceals; and per their effect—knowledge destroys ignorance, while action's results are either origination, attainment, modification, or purification.
2. Generally it may be said that Pūrva-Mīmāṃsā takes the position that *karma* is primary and knowledge is subsidiary; the *bhedābheda-vādins* take the position that the two means are of equal importance; and Maṇḍana takes the position that knowledge is primary and actions are subsidiary.

Jñāna-lakṣaṇa — ज्ञानलक्षण — supernormal sense contact

1. The contact (*sannikarṣa*) through the cognition of an object revived in memory. It is the relation characterized by previous knowledge and it is responsible for all cases of acquired perception; e.g., the sight of sandalwood is an occasion for the perception of fragrant sandal, even though there is no physical contact between the sandalwood and one's sense of smell. This is due to one's past associations with it. It is perception by complication because it is based upon past experience. It is extraordinary perception because generally one sense organ does not perceive sensation of a different nature which ususally stimulates some other sense organ.
2. See *alaukika-pratyakṣa*.

Jñāna-nivartya — ज्ञाननिवर्त्य — "removable by right knowledge" (see *avidyā*)

Jñāna-prāgabhāva — ज्ञानप्रागभाव — "prior nonexistence of knowledge" (see *abhāva*)

Jñāna-śakti — ज्ञानशक्ति — the "potency or power of knowledge"

1. According to Śivādvaita, the power of knowledge is the instrument by which the Lord considered the means and instruments necessary for creation.
2. According to Kashmir Śaivism, the power of knowledge is that by virtue of which the objects of creation are brought together and held together in consciousness.
3. The power of knowledge. The power of maintaining all objects in conscious relationship with oneself and with one another

Jñāna-svarūpa — ज्ञानस्वरूप — knowledge as essence; "embodiment of knowledge"

1. According to Advaita Vedānta, one's true nature is *jñāna-svarūpa.*

Jñānatā — ज्ञानता — consciousness

Jñānāvaraṇīya — ज्ञानावरणीय — "knowledge obscuring"; comprehension obscuring

1. According to Jainism, these are obstructive (*ghāti*) *karma* particles which obscure right knowledge. They limit the individual's capacity to acquire direct knowledge (*kevala-jñāna*).
2. Since knowledge is of five types, there are, corresponding to them, five types of knowledge-obscuring *karmas.*

Jñāna Yoga — ज्ञान योग — the path of wisdom; the Yoga of knowledge

1. One of the principal means to liberation (*mokṣa*). According to Advaita Vedānta it is *the* means to Self-realization. According to other schools of Vedānta, it is an *aid* to liberation.

Jñānendriya — ज्ञानेन्द्रिय — organs of knowledge; senses of knowledge

1. The five cognitive sense organs are the organs of knowledge. They are the organs of hearing (*śrotra*), touch (*tvak*), sight (*cakṣus*), taste (*rasana*), and smell (*ghrāṇa*).
2. The Sāṅkhya school also includes the mind (*manas*) as one of the sense organs. The Nyāya-Vaiśeṣika also includes mind as one of the *indriyas.*
3. They are also referred to as the "internal senses" as they impact knowledge from inside.

Jñāneśvara — ज्ञानेश्वर — Maharashtra's great saint and poetical genius; also known as Jñānadeva

1. (1275–1296) Foremost among the saints of Mahārāshtra and a child *yogi* of extraordinary powers. He was born in a family of saints, and his older brother Nivṛttināth was his *guru*. His verse commentary on the *Bhagavad Gītā*, the *Jñāneśwarī*, written in the Marathi language, is acknowledged as one of the world's most important spiritual works. He took live *samādhi* at the age of twenty-one in Alandi, where his *samādhi* shrine continues to this day to attract thousands of seekers.

Jñapti — ज्ञाप्ति — knowledge; cognition

Jñātā (*jñātṛ*) — ज्ञाता — "knower"

Jñāta-jñāpana — ज्ञात-ज्ञापन — "knowing what is already known"

Jñātatā — ज्ञातता — "state of being known"; cognizedness

Jñātṛtva — ज्ञातृत्व — "being the knower"

Jñeya — ज्ञेय — knowable things; the known object of knowledge

Jyotiḥ — ज्योतिः — light; flame; *Kuṇḍalinī*

Jyotirliṅga — ज्योतिर्लिण्ग — " *liṅga* of light"

1. There are twelve great *jyotirliṅgams* in India: (1) Somanātha in Saurāṣṭra, (2) Mallikārjuna at Śrī-śaila, (3) Mahākāla at Ujjayinī, (4) Parameśvara at Oṁkāra, (5) Kedāra at Kedārnāth, (6) Bhīmaśaṅkara at Dākinī, (7) Viśveśa at Vārāṇasī, (8) Tryambaka at the source of the Godāvarī, (9) Vaidyanātha at Citābhūmi, (10) Nāgeśa at Dārukāvana, (11) Rāmeśa at Setubandha, and (12) Ghuśmeśa at Śivālaya. (See *liṅga*.)

Jyotiṣa — ज्योतिष — one of the auxiliary sciences of the Veda; astronomy; astrology

Jyotiṣām-jyotiḥ — ज्योतिषां ज्योतिः — "light of lights"

Jyotiṣmatī — ज्योतिष्मती — effulgent

1. A state of mind which is pervaded by pure qualities (*sattva-guṇa*), resulting in tranquility.

Jyotiṣṭoma — ज्योतिष्टोम — name of a Vedic sacrifice; seasonal sacrifice for the departed

1. A variety of the *agniṣṭoma*.

K

Kadavuḷ — (Tamil) कदवुल् — God; literally "God in the body"

Kailāsa — कैलास — "crystalline"; the name of the mountain home of Śiva

1. A mountain peak in the Himalayas (in present-day Tibet) revered as the abode of Śiva.

Kaiṅkarya — कैङ्कर्य — spiritual service; selfless servant; the feeling of considering oneself as a personal attendant of the Lord

Kaivalya — कैवल्य — aloofness; aloneness; isolation

1. According to Sāṅkhya and Yoga, the state of liberation. It is complete detachment from matter and from transmigration. Yoga defines it: "when the purity of contemplation equals the purity of the individual, there is isolation." Sāṅkhya sees it as an aloofness from primal Nature (*prakṛti*) and all its transformations. There is no pain in this state, but there is no pleasure either. The immediate cause for this aloofness is discriminating knowledge (*viveka*).

Kaivalya-para — कैवल्यपर — a seeker of liberation who is desirous of the bliss of the Self (Ātman) or of the bliss of meditation (see *mumukṣutva*)

Kalā — कला — a unit of time; limited agency; part; aspect; bit; digit of the moon; a small part; 1/16th of the whole; one of the "restrictors" (*kañcuka*); authorship; an aspect of Śakti

1. One of the five constrictors (*kañcuka*). It is the power that limits the universal condition of external existence; therefore, it is the origin of time, the cause of the sequential existence of things, which are known and then cease to be known. It is the cause of the temporal order, past, present, and future. One of the five sheaths. (See *pañca-kañcuka.*)
2. It is made of thirty *kāṣṭhās*. (See *kāla.*)

Kāla — काल — time; death; fate; black

1. According to Jainism, it is a nonindividual category (*ajīva-dravya*). It has no parts (*anasti-kāya*), is beginningless, and is immaterial. It is real and the auxiliary cause of change. It is of two types: absolute time (*dravya-kāla*) and relative time (*vyāvahāra-kāla* or *samaya*).
2. According to Sāṅkhya, the existence of any real time is denied. Sāṅkhya considers time as the duration taken by an atom to traverse

its own unit of space. Time has no existence separate from atoms and their movements.

3. According to the Nyāya and Vaiśeṣika schools, time is an all-pervading, partless substance which exists by itself. It appears as many due to its association with changes which are related to it.
4. According to Viśiṣṭādvaita Vedānta, time is an inert substance devoid of the three qualities (*guṇas*). It is essential and all-pervasive. It is divided into past, present, and future. It is designated as simultaneous, immediate, long, the winking of an eye, etc. It is coordinate of *prakṛti* and is comprised in Brahman, and dependent thereon.
5. According to Dvaita Vedānta, it is one of the substances (*dravya*). It always has a beginning and it is subject to destruction. It consists of everflowing time units.
6. According to the Śaiva schools, it is one of the fundamental categories (*tattva*).
7. According to Advaita Vedānta, time is the relation between the real Absolute (Brahman) and the nonreal appearance of name and form (*māyā*). Thus time is phenomenal.
8. According to Śaivism, it is the power that limits the universal condition of omnipotence; therefore, it is the cause of the limited agency of the individual soul.
9. See charts no. 6, 7, 8, 9, and 10.

Kālacakra — कालचक्र — "wheel of time"; a tantric rite of initiation

Kālātītā — कालातीता — mistimed reason or *probans*

1. A type of fallacious reasoning in which the reason is mistimed or inopportune; e.g., "sound is eternal because it is manifested through conjunction, like color." This inference is unsound because the reason does not coincide with the example given in the point of time. (See *hetvābhāsa.*)

Kālātyayāpadiṣṭa — कालात्ययापदिष्ट — a type of fallacious inferential reasoning (same as *kālātītā*)

Kali — कलि — the last of the four ages (*yugas*) (from the verb root *kal* = "to count or impel") (see *kaliyuga* and *yuga*)

Kālī — काली — "the black one," the terrible form of the goddess (from the verb root *kal* = "to count or impel")

1. She who is black; the black one (personifies time—past and future—which is completely shrouded in utter darkness).
2. Mother of time and death. She is an embodiment of time. She embodies the consuming power of time.

3. A name for the goddess Durgā.
4. She represents the ferocious or destructive aspect of the phenomenal universe
5. She is nude or clothed in space. Her disheveled hair represents her relentless activity.

Kālika-sambandha — कालिकसम्बन्ध — time relation

Kālika-viśeṣaṇatā — कालिकविशेषणता — temporal attributiveness

1. According to the Nyāya school, time is infinite and single, yet to explain such common empirical notions as minutes, hours, days, etc., all things are posited to exist in temporal time through the relation of temporal attributiveness.

Kali-yuga — कलियुग — the dark age; the iron age (from the root *yuj* = "to unite" + *kal* = "to incite, to impel")

1. The age in which truth is said to stand on only one of its four legs. The means to liberation in this age is said to be the repetition of the names of God, *nāmasaṅkīrtana.* (See *yuga.*)

Kalki — कल्कि — the future (tenth) incarnation (*avatār*) of Viṣṇu

1. He will come on a white horse. (See *avatār.*)

Kalpa — कल्प — a cycle of time of an extremely long duration; way; method (from the verb root *kal* = "to count, or impel")

1. One of the six limbs of the Vedas. Texts describing sacrificial rites. (See *vedāṅgas.*)
2. It is a "day" of Brahmā and is divided into a number of lesser periods called *manvantara.* Four *yugas* makes a *mahā-yuga* (or *manvantara*) and 1000 *mahā-yugas* make a half-*kalpa* or 4,320,000,000 years, which is the duration of one day or one night of Brahmā. Two half-*kalpas* make a *kalpa* which is one day of Brahmā (i.e., a day and a night).

Kalpanā — कल्पना — the association of name and permanance to objects; imagination; presumptive knowledge; assumption, creation

1. Also called *abhilāpa.*

Kalpita — कल्पित — imaginary

Kalpita-saṁvṛti — कल्पितसंवृति — imaginary relative point of view

Kalyāṇa — कल्याण — excellence (see *sādhana-saptaka*)

Kalyāṇa-guṇa — कल्याणगुण — auspicious quality

Kāma — काम — desire; pleasure; lust; love (from the verb root *kām* = "to desire")

1. One of the four values of life. It is the hedonistic or the psychological value of life. (See *puruṣārtha.*)
2. The god of beauty and love. Born from the Creator's (Brahmā's) mind.

Kāmadhenu — कामधेनु — wishfulfilling cow

Kamala — कमल — lotus; rose colored

Kāmika — कामिक — given to lust; a *Śaiva Āgama*

Kāmya-karma — काम्यकर्म — desire-prompted actions; optional rites

1. Positively enjoined ritual actions prescribed for one who wishes to obtain a certain result—i.e., increase in wealth or heaven, etc. (See *karma.*)

Kaṇāda — कणाद — atom eater

1. A name given to the founder of the Vaiśeṣika school and the author of the *Vaiśeṣikasūtras.*

Kañcuka — कञ्चुक — constrictor; covering of the Self

1. The categories of *kāla, niyati, rāga, vidyā,* and *kalā.* They envelop an individual soul and constitute the limitations imposed upon it. *Kāla* is temporal limitation; *niyati* is spatial limitation; *rāga* is attachment; *vidyā* is limited knowledge; and *kalā* is limited agency. According to Kashmir Śaivism, these five envelop the individual soul and thus make for its finitude.

Kāṇḍa — काण्ड — section; part; chapter

Kapila — कपिल — brown; the red one

1. The name of the sage who is the author of the *Sāṅkhya-śāstra* and the founder of the Sāṅkhya school. It is also an epithet of the Sun.

Kārakavyāpāra — कारकव्यापार — casual operation

Karaṇa — करण — the best cause; reason, origin

Kāraṇa — कारण — "instrument"; cause; the efficient or instrumental cause (from the causative form of the verb root *kṛ* = "to make, to cause to make")

1. The unique or special cause through the action of which a particular effect is produced. The adherents of *satkāraṇa-vāda* hold that the cause alone exists and all effects are illusory appearances of the cause.
2. *Sādhāraṇa-kāraṇas* are common causes.
3. *Asādhāraṇa-kāraṇas* are specific causes.
4. *Samavāyi-kāraṇa* is the material cause.
5. *Asamavāyi-kāraṇa* is that which produces its characteristics in the effect through the medium of the material cause.
6. Nyāya-Vaiśeṣika, unlike the other systems which posit that all positive effects have two sets of causes (the material cause—*upādāna-kāraṇa*—and the efficient cause—*nimitta-kāraṇa*), says that besides the efficient cause, the material cause is taken by two causes known as *samavāyi-* and *asamavāyi-kāraṇas*. The *samavāyi-kāraṇa* is invariably a *dravya* and the *asamavāyi-kāraṇa* is a *guṇa* or *karma*.
7. The means of knowledge and action. The inner and outer instruments (sense organs).
8. One of the practices in the *āṇava upāya*, in which the aspirant contemplates the body and the nervous system as a replica of the cosmos.

Kāraṇa-citta — कारणचित्त — the causal mind; the cosmic mind

1. According to the Yoga school, the causal mind is all pervading like ether.

Kāraṇa-doṣa-jñāna — कारणदोषज्ञान — knowledge which is known to be faulty and defective

Kāraṇānupalabdhi — कारणानुपलब्धि — nonperception of the cause

1. A type of nonperception; e.g., "there is no smoke here, since there is no fire."

Kāraṇa-śarīra — कारणशरीर — causal body

1. The sheath of bliss enveloped in ignorance, according to Advaita Vedānta.
2. It is also called *ānandamayakośa*.
3. See *śarīra*.

Kāraṇaviruddhakāryopalabdhi — कारणविरुद्धकार्योपलब्धि — presence of effects of opposite causes

1. A type of nonperception; e.g., "This place is not occupied by individuals of shivering sensations for it is full of smoke."

Kāraṇaviruddhopalabdhi — कारणविरुद्धोपलब्धि — presence of opposite causes

1. A type of nonperception; e.g., A person says, "There is no shivering through cold here," since he is near the fire.

Kārikā — कारिका — verse; commentary; treatise

1. Independent treatises which try to summarize the main topics of a system in a succinct manner.

Karma — कर्म — action; rite; deed; cause and effect; accumulation of past actions; physical, verbal, or mental action (from the verb root *kṛ* = "to act, do, make")

1. The accumulated effect of deeds in lives, past and present.
2. All the Indian systems except the Cārvāka school accept the theory of *karma* in one form or the other. They agree that "As one sows, so shall one reap" or "what goes around comes around." That is, an action performed by an individual leaves behind some sort of potency which has the power to cause either joy or sorrow in the future according to its nature.
3. According to Jainism, *karma* means an aggregate of extremely fine matter which is imperceptible to the senses. This matter consists of eight main types: comprehension obscuring (*jñānāvaraṇa*), apprehension obscuring (*darśanāvaraṇa*), feeling producing (*vedanīya*), deluding (*mohanīya*), age determining (*āyus*), status determining (*gotra*), personality making (*nāma*), power obscuring (*antarāya*). The first four are obstructive (*ghāti*) and the rest are nonobstructive (*aghāti*).
4. According to Buddhism, it is the correlation between cause and consequence and the effect is conditional upon circumstances. According to the Buddha, one of the three factors—external stimuli, conscious motives, and unconscious motives—determines *karma*. Though the Buddhists deny identity, they do not deny continuity. Their doctrine of *karma* is based on the doctrine of dependent origination (*pratītya-samutpāda*).
5. According to the Yoga school, it is divided into four classes: white (*śukla*) actions which produce happiness; black (*kṛṣṇa*) actions which produce sorrow; white-black (*śukla-kṛṣṇā*) actions which produce partly happiness and partly sorrow; and neither white nor black (*āśukla-kṛṣṇā*) actions which are devoid of any pleasure or pain.
6. According to Mīmāṃsā, the Veda has action as its purport. The aim of the Veda is to prescribe certain actions and to prohibit others. Lib-

eration or release is said to be gained through actions alone. There are obligatory actions (*nitya-karma*); occasional rites (*naimittika-karma*), and optional rites (*kāmya-karma*). One is enjoined to perform the first two types of actions and to refrain from the optional rites. One should also refrain from prohibited actions (*pratiṣiddha-karma*). By these actions one will balance one's *karma* and at the end of one's life, there will be no more *saṁsāra* for that person. Release requires what-is-to-be-accomplished and the latter requires action for its accomplishments.

7. According to Advaita Vedānta, the entire Veda does not have its purport in ritualistic action and action is not the means to release. Action is for the purification of mind and is, thus, a remote auxiliary to liberation.
8. *Vihita-karmas* are the actions prescribed by the Veda.
9. *Sañcita-karma* is residue produced by acts performed either in this life or in a previous one, but which remains latent during this present life.
10. *Āgāmi-karma* is the result of acts performed during this present life which will mature in the normal course of events.
11. *Prārabdha-karma* is the residue of acts that is working itself out during the present life.
12. *Prāyaścitta-karma* is expiatory action. It is performed to purify oneself because one has failed to do certain prescribed acts either in this life or in past lives.
13. According to the Vaiśeṣika school, it means physical motion. It is defined as "That which resides in only one substance, is devoid of qualities, and is the direct and immediate cause of both conjunction and disjunction." Motion is of five kinds: upward (*utkṣepaṇa*), downward (*avakṣepaṇa*), contraction (*ākuñcana*), expansion (*prasāraṇa*), and locomotion (*gamana*).

Karma-kāṇḍa — कर्मकाण्ड — ritual portion of the Veda.

1. The section of the Veda dealing with actions. Also known as *Pūrvakāṇḍa*.

Karma-kṛta — कर्मकृत — action-born bodies

1. These are noneternal bodies and of five types: born out of the earth (*udbhijia*), sweat born (*svedaja*), egg born (*aṇḍaja*), womb born (*jarāyuija*), and those whose origin is unknown (*ayonija*).

Karma-lakāra — कर्मलकार — verbal suffix of the object in a sentence.

Karma-mala — कर्ममल — impurity of action; impurity in the form of residual impressions of past actions

1. One of the three impurities. The limitation of the universal power of action to a finite power. It is the impurity caused by the impressions left on the mind by one's motivated action. (See *mala*.)

Karmasāmya — कर्मसाम्य — See *iruvinai-oppu*

Karma-śarīra — कर्मशरीर — the *karma* matter which has accumulated around the individual self during its numberless past lives (see *karma*, according to Jainism)

Karmāśaya — कर्माशय — latent impression of action which will eventually fructify

Karmendriya — कर्मेन्द्रिय — organs of action

1. The five conative sense organs. They are the organs of speech (*vāk*), prehension (*pāṇi*), movement (*pāda*), excretion (*pāyu*), and generation (*upastha*).

Kārpanya — कार्पण्य — meekness.

1. Also known as *ākiñcanya*. (See *prapatti*.)

Kartā — कर्ता — agent; doer

Kartṛ-lakāra — कर्तृलकार — verbal suffix of agency

Karuṇā — करुणा — compassion

1. A type of meditation in Buddhism: One should sympathize with the sorrows of one's friends and foes alike.
2. An inherent principle embraced and protected by all Buddhas and *Bodhisattvas*.

Kārya — कार्य — effect; product

Kārya-brahman — कार्यब्रह्मन् — *Hiraṇyagarbha*; effected Absolute (Brahman)

Kārya-citta — कार्यचित्त — the effect mind

1. According to the Yoga school, as the mind assocates with an individual self, it expands or contracts in accordance with the space of the body in question; thus, it is subject to modifications and afflictions.

Kārya-kāla — कार्यकाल — divisible time

1. Time, as human beings experience it in their ordinary empirical lives. It is changing and noneternal. (See *kāla*.)

Kārya-kāraṇa-bhāva — कार्यकारणभाव — cause-and-effect relation.

1. Unconditionality and invariability are indispensable for the cause-effect relationship.

Kāryānupalabdhi — कार्यानुपलब्धि — nonperception of the effects.

1. For example, "There are not the causes of smoke here, for there is no smoke." (See *anupalabdhi*.)

Kāryaparavākya — कार्यपरवाक्य — proposition which conveys what has to be done.

Kāryatāvacchedaka — कार्यतावच्छेदक — determinant of effect

Kāryatāvacchedaka-saṁsarga — कार्यतावच्छेदकसंसर्ग — relationship determining the effect

Kāryaviruddhopalabdhi — कार्यविरुद्धपलब्धि — opposition of effect

1. A type of nonperception; e.g., "There is not here the causes which can give cold, since there is fire." See *anupalabdhi*.

Kaṣāya — कषाय — astringent; passions

1. One of the five types of influx of karmic particles (*bhāva-āsravas*). (See *bhāva-āsrava*.)

Kashmir Śaivism — philosophical system of nondualism attributed to Lord Śiva himself; known by the names *Trika, Spanda*, and *Pratyabhijñā*

1. A nondual philosophy that recognizes the entire universe as a manifestation of *Citi*, or divine conscious energy. Kashmir Śaivism explains how the formless, unmanifest supreme principle, manifests as the universe. The authoritative scripture of Kashmir Śaivism is the *Śiva Sūtras*, a sanskrit text consisting of seventy-seven *sūtras*, attributed to Lord Śiva and revealed to the sage, Vasuguptācārya.

Kaṣṭa — कष्ट — evil; wrong; harsh

Kāṣṭhā — काष्ठा — a unit of time

1. It is fifteen *nimeṣas* (winking of an eye).
2. See *kāla*.

Kaṭha Upaniṣad — कठोपनिषद् — lit. "story upaniṣad"

1. This Upaniṣad contains the story of the young child, Naciketās, with the lord of death, Yama. It has become famous on account of its clarity and depth. Many of its thoughts are also found in the *Bhagavad Gītā*. It belongs to the *Kaṭha Śākha* of the Taittirīya school of the *Kṛṣṇa Yajur Veda*. Some noble personages in this Upaniṣad include Yama, Naciketās, and Vājaśravasa (Usanas also called Gautama of Gautama Gotra).

Katipaya-dṛṣṭi — कतिपयदृष्टि — partial cognition

1. Objects are seen incompletely and, at most, one at a time.

Kaupina — कौपिन — small strip of cloth used to cover one's private parts

Kavi — कवि — poet; omniscient (from *kū* = "to sound")

Kāya — काय — relating to God; assemblage; body; collection; multitude; capital

Kāya-kleśa — कायक्लेश — an external penance in Jainism

1. An absolute steadiness and fixity of the body.

Kāyayoga — काययोग — the sensation of material (*karma*) particles through actions

1. A type of influx of karmic matter (*āsrava*) according to Jainism. (See *āsrava*.)

Kāyotsarga — कायोत्सर्ग — type of Jaina religious austerity

Kena Upaniṣad — केनोपनिषद् — lit. "By whom? Upaniṣad"

1. This Upaniṣad derives its name from the first word of the first stanza of the first section of the Upaniṣad: "*Kenesitham* . . ."—"by whom?" It belongs to the *Sāma Veda*. It is a small text in four sections dealing essentially with the nature of the Absolute (Brahman) as the efficient cause of the universe as well as the knowledge thereof. The main teaching is that Brahman cannot be known by the mind.

Keśava — केशव — "beautiful haired" (from *ka* = "Brahmā" + *a* = "Viṣṇu" + *īśa* = "Śiva"); i.e., "He who controls Brahmā, Viṣṇu, and Śiva is the Lord, Keśava

1. Name for Lord Kṛṣṇa, the long-haired one, the one who slew the demon, Keśi.

Kevala — केवल — oneness; absolute; alone; perfect; uncompounded

Kevalādhikaraṇa — केवलाधिकरण — mere container

Kevala-jñāna — केवलज्ञान — direct knowledge; immediate perception; omniscience

1. According to Jainism, it is omniscience. It is the height of wisdom—pure, perfect, and absolute. It transcends all spatial and temporal categories. It manifests itself in the individual when all of the limiting obstructions have been removed. It is independent of the senses. It is uncontaminated by doubt, error, and delusion.

Kevala-karma-kṛta — केवलकर्मकृत — purely action-made bodies

1. According to Viśiṣṭādvaita Vedānta, these are bodies of bound individuals made of latent predispositions. (See *baddha-jīva.*)

Kevalānvayi — केवलान्वयि — "only copresence"

1. A type of inference in which the middle term (*hetu*) is only copresent with the major term (*sādhya*); e.g., whatever is knowable is nameable. There is no negative instance possible to illustrate such a statement. (See *anumāna.*)

Kevala-pramāṇa — केवलप्रमाण — knowledge of an object as it is (*yathārtha-jñānam kevalam*)

1. It is the form of valid knowledge in Dvaita Vedānta. Corresponding to every source of knowledge, there is a mode of knowledge. *Kevala-pramāṇa* is the means by which is effected direct intuition of the objects of cognition.They reveal an object directly. It is generated by the means of valid knowledge (*anupramāṇa*) and has three forms corresponding to the three means (perception, inference, and verbal testimony).
2. It is the means by which is effected direct intuitions which are of four kinds: of ordinary persons; of Yogins; of Lakṣmī; and of God.

Kevala-vyatireki — केवलव्यतिरेकि — "only coabsence"

1. A type of inference in which the middle term (*hetu*) is only coabsent with the major terms (*sādhya*), there being no positive instance possible to illustrate such a statement; e.g., "All beings that possess animal functions have souls, can be proved only by negative examples such as chair, tables, etc., which have no animal functions and therefore no souls." (See *anumāna.*)

Khadga — खड्ग — sword

Khaṇḍa — खण्ड — continent

1. There are nine continents in Hindu cosmology. They are Bhārata, Kimpuruṣa, Hari, Ramyaka, Hiraṇyaka, Kuru, Bhadrāśva, Ketumāla, and Ilāvarta. These nine constitute the *Jambū-dvīpa*.

Khandha — (Pāli) खन्ध — see *skandha*

Khecarī Mudrā — खेचरी मुद्रा — "space-walking seal" (from *kha* = "space" + the verb root *car* = "to move")

1. An advanced yogic pose in which the tongue is thrust upwards. This *mudrā* pierces the knot of Rudra (*rudra granthi*) in the central channel (*suṣumnā nāḍī*) causing the meditator to experience union (*samādhi*) and taste the nectar of immortality (*amṛta*). It is the gesture of the state in which one roams in the inner spiritual sky.

Khyāti — ख्याति — apprehension; discernment; knowledge; vision

Khyāti-vāda — ख्यातिवाद — theory of error

1. There are three types of theories of error: theories where the object of error is real (*sat-khyāti-vāda*), theories where the object of error is unreal (*asat-kyhāti-vāda*), and the theory where the object of error is neither real nor unreal (*anirvacanīya-khyāti-vāda*). Under the first group find Nyāya's *anyathā-khyāti*, Yogācāra's *ātma-khyāti*, Sāṅkhya and Prābhākara's *a-khyāti*, Bhāṭṭa's *viparīta-khyāti*, and Rāmānuja's *sat-khyāti* (or *yāthārtha-khyāti*). Under the second group find the Mādhyamika's *asat-khyāti* and Madhva's *abhinava-anyathā-khyāti*. Under the last group find Advaita's *anirvacanīya-khyāti*.

Kiñcijjña — किञ्चिज्ज्ञ — knowing only in parts; parviscient

Kīrtana — कीर्तन — singing the praises of the Lord; chanting

1. One of the nine forms of devotion. (See *bhakti*.)

Kleśa — क्लेश — affliction; passion; suffering; pain; defiling element (from the verb root *kliś* = "to suffer, torment or distress")

1. The afflictions of the body, mind, and speech.
2. Afflictions are of five types: ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*), and the will to live (*abhiniveśa*).
3. According to Yoga, there are four operational modes: dormant, attenuated, intercepted, and aroused.

Kliṣṭa — क्लिष्ट — afflicted

1. When the states of the mind lead one toward passions and their satisfaction, the mind stuff (*citta*) is afflicted. (See *kleśa*.)
2. The past participle of the root *kliś* = "to suffer." Patañjali described the five modifications of the mind as either afflicted or nonafflicted. (See *akliṣṭa*.)

Kliṣṭa-mana — क्लिष्टमन — the seed of all thought and experience; afflicted mind

1. The afflicted mind is ignorance's first expression. The subject-object distinction is born. It is the individuation of the storehouse consciousness (*ālaya-vijñāna*) according to Yogācāra Buddhism.

Kolam — कोलम् — "drawing"

1. Traditional household drawings of intricate decorative patterns at the entrance to a home, temple, or at the site of a religious ceremony. *Kolam* designs are made with rice powder mixed to a watery paste. They are drawn to invoke divine blessings. It is an art which is passed from mother to daughter.

Kośa — कोश — sheath; cover; subtle body; treasury; lexicon (from the root *kuś* = "to enfold")

1. The individual self is enveloped within five subtle bodies: physical (*annamaya*), vital (*prāṇamaya*), mental (*manomaya*), consciousness (*vijñānamaya*), and bliss (*ānandamaya*). Each sheath is within the previous one and, thus, they become subtler and subtler, one within the next. (See each *kośa* listed separately.)

Krama — क्रम — sequential; order; stage

Krama-bhāva — क्रमभाव — invariable antecedent

1. One of the ways in which the reason is connected with the *probandum* in an inferential statement. (See *anumāṇa*.)

Krama-dṛṣṭi — क्रमदृष्टि — seeing in succession

Krama-mukti — क्रममुक्ति — attainment of liberation in stages; gradual liberation

1. Gradual liberation in stages in which an individual goes first to the world of the Creator (Brahmā), gains knowledge of the Absolute (Brahman) there, and is liberated at the destruction of that world at the time of the great dissolution. The means prescribed for this ascent is mediation on the *praṇava-mantra* (*oṁ*).

Krama-samuccaya — क्रमसमुच्चय — sequential combination (see *samuccaya* and *jñāna-karma-samuccaya*)

Kriyā — क्रिया — action; skill; exercises; movement; function

1. Gross (physical) or subtle (mental and emotional) purificatory movements initiated by the awakened *Kuṇḍalinī. Kriyās* purify the body and nervous system so as to allow a seeker to endure the energy of higher states of consciousness.
2. A path or preparatory stage to liberation in Śaiva Siddhānta which is characterized by acts of intimate service to God. It is called the path of the good son (*satputra-mārga*). Its goal is to attain nearness to God (*sāmīpya*).

Kriyā-pāda — क्रियापाद् — action-denoting word

1. According to the Mīmāṃsakas, the central element in the scripture (Veda) is verb signifying action. A sentence is meaningless without a verb and the function of a verb is to signify an action to be performed.
2. That section of the Āgamas which contains directions for the building of temples and the making of idols.

Kriyā-śakti — क्रियाशक्ति — power of action; the power of Paramaśiva to assume any and every form

1. Lord Śiva created the universe with this power, according to Śivādvaita.
2. According to Kashmir Śaivism, the principle (*tattva*) which is predominant in the *ṣaḍ-vidyā-tattva* and functions as its dominating influence. In this stage there is activity and movement of thought. It is responsible for the actual manifestation of objects and their relations.

Krodha — क्रोध — anger; wrathful; furious (from the verb root *krudh* = "to be angry")

1. One of the four passions (*kaṣāyas*).

Kṛpā — कृपा — grace; favor

1. There are three types of grace: *sādhana kripā,* or the grace of self-effort; *guru kripā,* or the grace and guidance of a living master; and *divya kripā,* or divine grace. (See *anugraha.*)

Kṛṣṇa — कृष्ण — black; ninth descent (*avatāra*) of Viṣṇu; "the dark one," "the one who attracts irresistibly" (from the verb root *kṛṣ* = "black, dark colored"); or (from *kṛṣ* = "truth" + *na* = "bliss"); i.e., He whose nature is truth and bliss

1. The dark blue One—i.e., Lord Kṛṣṇa (black or dark blue is the color of the infinite, the formless).
2. The one who attracts irresistibly. The eighth incarnation of Viṣṇu, whose life story is described in the *Śrīmad Bhāgavatam* and the *Mahābhārata* and whose spiritual teachings are contained in the *Bhagavad Gītā.*
3. According to the Yoga school, a type of action (*karma*).

Kṛṣṇa-dvaipayana — कृष्णद्वैपयन — Vyāsa

1. A name for the great sage, Vyāsa, who is said to be the author of the *Mahābhārata.* Born on an island (*dvīpa*) to the sage Parāśara and a fisherwoman named Kālī. (See Vyāsa.)

Kṛta — कृत — action; a period of time (see *yuga*)

Kṛtakatva — कृतकत्व — producibility; artificiality

Kṛta-yuga — कृतयुग — the golden age (from the root *yuj* = "to unite" + *kṛ* = "to do")

1. The age when truth is said to stand on all of its four legs. The means to liberation in this age is meditation (*dhyāna*).
2. It is also known as the *Satya-yuga.* (See *yuga.*)

Kṛti — कृति — volitional effort

Kṣamā — क्षमा — forgiveness; patience (from the verb root *kśam* = "to be patient, to forgive") (see *yama*)

Kṣaṇa — क्षण — movement; an extremely small portion of time

1. According to Sāṅkhya, the time taken by an atom to move its own measure of space.

Kṣaṇika — क्षणिक — existing only for one moment; momentary

Kṣaṇika-vāda — क्षणिकवाद — the theory of momentariness

1. The Buddhist theory that nothing continues the same for even two consecutive moments. All things not only change, but everything exists only for a moment in time.

Kṣaṇika-vijñāna — क्षणिकविज्ञान — momentary consciousness

Kṣānti — क्षान्ति — patience; forbearance

1. One of the ten virtues (*dharmas*) of Jainism.
2. In Buddhism, one of the virtues (*pāramitā*).

Kṣara — क्षर — to flow; stream; slip away; perish; mobile

Kṣatriya — क्षत्रिय — warrior; member of the second caste (see *āśrama*)

Kṣaya — क्षय — dwelling; residence; abode of the Lord of Death

Kṣāyika — क्षायिक — the state of the individual self wherein matter (*karma*) is not only prevented from operating, but is annihilated

1. According to Jainism, from this state liberation is attained. (See *guṇasthāna*.)

Kṣetra — क्षेत्र — "field"; property; place of pilgrimage; sacred spot; astrological mansion

Kṣetrajña — क्षेत्रज्ञ — knower of the field; the individual self

Kṣipra — क्षिप्र — immediate

1. An aspect of designate time. (See *kāla*.)

Kṣipratā — क्षिप्रता — quickness

Kṣipta — क्षिप्त — restless; wandering

1. A condition of the mind when it is tossed about by objects. In this state, there is an excess of *rajas* in the mind.

Kṣīrābdhi — क्षीराब्धि — ocean of milk; the abode of Viṣṇu (of *vyuha* form)

Kṣiti — क्षिति — earth

Kṣobha — क्षोभ — shaking; agitated; disturbed; emotion

Kṣudhā — क्षुधा — hunger (see *doṣa*)

Kula — कुल — "grouping together" (from the root *kul* = "a grouping together"); school; condensation; solidification; that which binds or contracts; whatever has name and form; any unit of manifestation; human body; abode; residence; family; lineage; state of being; world; universe; embodied cosmos; divine creative energy; Śaivite philosophical systems characterized by certain principles

Kumārī — कुमारी — virgin; name of the Goddess

Kumati — कुमति — a type of perception in Jainism

1. According to Jainism, it is a fallacious form of *mati* (knowledge). (See *mati.*)

Kumbha — कुम्भ — "water vessel"; pot

1. A name for the zodiac sign known as Aquarius.
2. It is a name for the *kalasa* or pot of water on which a husked coconut is placed. (See *kalasa.*)

Kumbhaka — कुम्भक — "potlike"; retention (of the breath) (see *prāṇāyāma*)

Kumbha-melā — कुम्भमेला — "gathering for the urn or chalice" (containing the nectar of immortality)

1. Every twelve years there is a bathing fair attended by millions of people and monks which takes place (in alternating periods at Hardvār and Prayāga) (at this writing, the most recent being in 1986).

kumkum — कुम्कुम् — "red-red"

1. The red-colored powder, made from tumeric, used for putting the auspicious mark between the eyebrows in remembrance of the *guru* and for ritual worship. It is the red powder worn by Hindus as a *pottu* or *bindi* dot at the point of the third eye, or eye of wisdom, on the forehead. (See *bindi.*)

Kuṇḍalinī — कुण्डलिनी — serpent; life force; a type of Yoga; coiled; winding; spiraled; "coiled one" (from the verb root *kuṇḍ* = "to burn")

1. The primordial Śakti, or cosmic energy that lies coiled in the *mūlādhāra cakra* of every individual. When awakened, it begins to move upward within the subtle central channel (*suṣumnā*), piercing the *cakras* and initiating various yogic processes which bring about total purification and rejuventation of the entire being. When *Kuṇḍalinī* enters the *sahasrāra*, the spiritual center in the crown of the head, the individual self merges in the universal Self and attains the state of Self-realization.
2. The term used to refer to the latent spiritual power envisoned in the form of a snake coiled three times about the center (*mūlādhāra cakra*) at the base of the spine.
3. See *cakra.*

Kūrma — कुर्म — tortoise; second incarnation of Viṣṇu (see *avatāra*)

Kuśa — कुश — one of the varieties of sacred grass (*darbha*) used in religious rites

1. A type of grass (*poa cynosuroides*) which is considered to be sacred and is said to possess the quality of warding off evils. In all Indian rituals, *kuśa* grass, in some form or another, is required.

Kuśala — कुशल — proficient in *yoga*; one who has attained discriminative knowledge

Kuśruta — कुश्रुत — a type of perception in Jainism

1. According to Jainism, it is a fallacious form of *śruta* knowledge. (See *śruta-jñāna*.)

Kūṭastha — कूटस्थ — immutable; not subject to change; "summit abiding"; "on the summit or on the anvil" (from *kuṭa* = "summit" + *sthā* = "to stand")

Kutīra — कुतीर — hut; building; hermitage

L

Labdhi — लब्धि — the power of comparing or conceiving

1. According to Jainism, it is one of the four classes of verbal knowledge (*śruta-jñāna*). It stands for the stage of explanation which needs reference to a phenomenon with which the one under consideration is associated.

Lābha — लाभ — gain

Lāghava — लाघव — principle of parsimony or logical economy; lightness

Laghimā — लघिमा — lightness; becoming buoyant; levitation

1. One of the eight powers which enables one to rise up in the air (on the rays of the sun). (See *siddhi.*)

Laghu — लघु — simple; small; concise

Lajjā — लज्जा — modesty; shame; wife of the God Dharma; mother of humility (see *doṣa*)

Lakṣaṇa — लक्षण — definition; characteristic; attribute; sign; mark

Lakṣaṇā — लक्षणा — secondary meaning of a word; implied meaning

1. When the primary meaning of a word does not fit in with the context, the word must be interpreted in a secondary sense. This is classified in two ways: bare implication (*kevala-lakṣaṇā*) and implication by the implied (*lakṣita-lakṣaṇā*). Bare implication stands in direct relation to the expressed sense as in the expression, "the hamlet on the river." For the word *river* there is bare implication of the *bank* which is in direct relation to the river. Implied implication has no direct relation to the expressed sense, as in the example, "the boy is a lion"; the *gauṇi* type of implied implication refers to his strength.
2. A second classification of implication is divided into three kinds: exclusive implication (*jahal-lakṣaṇā*), nonexclusive implication (*ajahal-lakṣaṇā*), and exclusive-cum-nonexclusive implication (*jahad-ajahal-lakṣaṇā*). *Jahal-lakṣaṇā* is where the original meaning is given up and a new meaning is acquired. A meaning is implied (other than the sense primarily implied) which is related to the primary meaning, while the primary meaning is totally rejected. In the phrase "the village on the river," the primary meaning of the word *river* is

rejected and the bank which is related to it is implied. *Ajahal-lakṣaṇā* cognizes another sense even while including the expressed sense. The entire original meaning is preserved in total. "The red runs" means the "red horse runs." The entire original meaning of "red" is retained and the implied meaning "horse" is added to it. *Jahad-ajahal-lakṣaṇā* preserves a part of the original meaning and rejects the rest. In the phrase "this is that Devadatta," "this" and "that" as they relate to Devadatta (the substance) are accepted and, as they relate to time and place, they are relinquished. (See each term listed separately.)

3. There are three essential conditions necessary in a *lakṣaṇā;* in the context, the primary meaning must be inapplicable; there must exist some relation between the primary and the actual referent of the word; and either popular usage must sanction the implied sense or else there must be a definite motive justifying the transfer of meaning.
4. Besides the primary and the secondary meaning of a word, some Grammarians also accept a suggested meaning (*vyaṅgyārtha*).

Lakṣaṇā-vṛtti — लक्षणावृत्ति — implied meaning (see *lakṣaṇā* and *lakṣyārtha*)

Lakṣmīḥ — लक्ष्मीः — the consort of Lord Viṣṇu; good fortune; auspiciousness; multiplicity; divine mediator; the Goddess of wealth and prosperity

1. According to Dvaita Vedānta, one of the twenty substances (*dravya*). While all substances are dependent upon the independent Lord, Lakṣmī is the foremost of the dependents. She is the personification of the Lord's creative energy. She is eternally free from *saṁsāra* and is untainted by sorrow.
2. According to Viśiṣṭādvaita Vedānta, she is the creative energy of the Lord and the Divine Mother of the universe. She intercedes with God on behalf of a weak and erring humanity.
3. See *Śrīḥ*.

Lakṣya — लक्ष्य — secondary; perceivable object; vision

Lakṣya-lakṣaṇa-sambandha-jñāna — लक्ष्यलक्षणसम्बन्धज्ञान — indirect indication; knowledge of the relation between the primary and secondary meanings

1. Knowledge of the relation between the primary meaning and the secondary meaning.

Lakṣyārtha — लक्ष्यार्थ — secondary meaning of a word

1. It is necessarily related to the primary meaning of a word. (See *lakṣaṇā*.)

Latā — लता — creeper; vine (see *sthāvara*)

Laukika — लौकिक — secular; worldly; normal

Laukika-vākya — लौकिकवाक्य — everyday language

1. Sentences about empircal discourse.

Laukika-sākṣātkāra — लौकिकसाक्षात्कार — "normal immediate apprehension"

Laukika-viṣayatā — लौकिकविषयता — "normal objectness"

Laya — लय — dissolution; absorption; "to merge"

1. It is release or liberation proper according to Dvaita Vedānta.
2. Destruction of the entire universe.
3. The *Agni Purāṇa* describes four types of dissolution: daily death (*nitya-laya*); incidental dissolution of everything into the Absolute (*naimittika-laya*); material dissolution of everything at the end of a world period (*prākrita-naya*); and ultimate dissolution of the individual into the Absolute (*ātyantikaplaya*).

Leśyā — लेश्या — coloration

1. It is produced by material (*karma*) particles which make the character of the individual self according to Jainism.

Līlā — लीला — play; sport; divine play

1. The cosmic play. The idea is that creation is a play of the Divine, existing for no other reason than for the mere joy of it.
2. According to some of the Vedānta schools, it is the motive of creation. Some Nyāya-Vaiśeṣikas and Tantrics also hold this view.

Līlā-vibhūti — लीलाविभूति — the cosmic sport of Īśvara

1. For God, the creation of the universe is mere play; thus, the act of creation is a drama undertaken by the Lord at his own sweet will. It implies a certain joy, freedom, and disinterestedness as well as implying the absolute independence of God.
2. See *nityavibhūti.*

Liṅga — लिङ्ग — "mark"; "charactertisic"; indication; form; reason

1. Śiva's sacred symbol representing his creative power. An oval-shaped emblem made of stone, metal, or clay.
2. The outward symbol of the formless Reality. The merging of the

form with the formless is materially symbolized thus. The distinctive sign through which it is possible to recognize the nature of something. It is a "mark" of Lord Śiva. (See *liṅga-sthala*.)

3. According to Vīra Śaivism, its followers (Liṅgāyats) wear a *liṅga* on their person. It represents Lord Śiva and is the object of worship or adoration.
4. See *aṅgatva-bodhaka-pramāṇa*.

Liṅgācāra — लिङ्गचार — one of the five ethical codes of conduct per Vīra Śaivism (see *pañcācāra*)

Liṅgāṅgasāmarasya — लिङ्गाङ्गसामरस्य — identity in essence between the Lord (*liṅga*) and the individual self (*aṅga*)

1. The final stage of liberation according to Vīra Śaivism. In this stage there is unity (*aikya*) between the individual self and Para Śiva, wherein the individual enjoys unexcellable bliss.

Liṅga-parāmarśa — लिङ्गपरामर्श — subsumptive reflection

1. *Parāmarśa* is the ratiocinative process which makes known the fact that the mark (*liṅga*), which is universally concomitant with the inferred character, is present in the subject. There is a correlation of a particular case with the universal which pervades it. The presence of fire on the hill is inferred when the particular (smoke) is observed on the hill and subsumed under the generalization involving the universal pervasion of smoke by fire.

Liṅga-śarīra — लिङ्गशरीर — subtle body

1. According to Sāṅkhya-Yoga, what transmigrates is the subtle body consisting of the eleven organs of sense together with the intellect, egoity, and the five subtle essences of the elements.
2. See *sūkṣma-śarīra*.

Liṅga-sthala — लिङ्गस्थल — the worshipped form of the formless Śiva

1. According to Vīra Śaivism, it is Śiva or Rudra, and is the object of worship/adoration. It manifests itself in six forms divided into three types: a manifestation of Śiva's Being (*sat*) which is called *bhāva-liṅga*. This is the infinite Divine and is of two types: *mahā-liṅga* and *prasāda-liṅga*. A manifestation of Śiva's consciousness (*cit*) is called *prāṇa-liṅga*. This is the universal Divine and is of two types: *cara-liṅga* and *śiva-liṅga*. And lastly, there is the manifestation of Śiva's bliss (*ānanda*) which is called *iṣṭa-liṅga*. This is the individual divine and is of two types: *guru-liṅga* and *acārā-liṅga*. *Bhāva-liṅga* is located in the causal body and is perceived by faith. *Prāṇa-*

liṅga is located in the subtle body and is perceived by the mind. *Iṣṭa-liṅga* is located in the physical body and is perceived by the eye. There is a similar sixfold manifestation of *aṅga-sthala* which proceeds along similar lines. It is this correspondence which shows the essential identity between the individual soul and God and assists the individual soul in realizing this identity.

2. See chart no. 14 and *aṅga-sthala.*

Liṅgāyata — लिङ्गायत — a general term used to denote the community which follows the principles of Vīra Śaivism

Lobha — लोभ — greed; covetousness

1. According to Buddhism, one of the *kleśas.*
2. According to Jainism, one of the four *kaṣāyas.*

Loka — लोक — world; universe; plane

1. There are seven planes according to Indian lore: *bhū-, bhuvar-, svar-, mahar-, jano-, tapo-,* and *satya-loka.* These planes represent the heavens or the places of vastness, light, and becoming. They are said to be located in the human body, respectively, in the feet, genitals, navel, heart, throat, between the eyebrows, and on the crest of the head. (See *cakra.*)
2. According to Jainism, the universe has three parts: where the gods reside (*ūrdhva-loka*), earth (*madhya-loka*), and hell (*adho-loka*). It is that place in which happiness and misery are experienced as results of virtue and vice. The perfected individual goes beyond the *ūrdhva-loka,* to the top of *lokākāśa* and remains motionless there.
3. Another list of planes includes: *Brahma-loka,* the abode of Brahmā; *Tapo-loka,* the abode of Virāj; *Jana-loka,* the abode of certain of Brahmā's sons; *Mahar-loka,* the abode of certain *Prajāpatis; Svar-loka,* the paradise of Viṣṇu, Śiva, Indra, and Kṛṣṇa; *Bhuvar-loka,* the atmosphere sphere, and abode of the *pitṛs*; and *Bhū-loka,* the earth.
4. See *tala.*

Loka-saṅgraha-vyāpāra — लोकसङ्ग्रहव्यापार — action in the interest of world welfare

Lokāyata — लोकायत — "restricted to the world of common experience"

1. A name for the Cārvāka (Materialist) school.

M

Mada — मद — pride; conceit; intoxication; exhilaration; dementia

Madana — मदन — love; love of God

Madhumatī — मधुमती — a state of knowledge attained by yogins through concentration

Madhura — मधुर — sweet; honeylike

1. One of the emotions (*bhāva*) representing the relationship of love toward God by the devotee.

Madhvācārya — मध्वाचार्य — Hindu philosoher and religious teacher (c. 1199–1278)

1. Founder and exponent of Dvaita Vedānta. He was a worshipper of Viṣṇu.

Madhya — मध्य — "central"; middle

1. The central, pure "I"-consciousness. The *suṣumnā nāḍī*. Also called *madhyadhāma*, the central abode of the awakened *Kuṇḍalinī*.
2. According to Jainism, it is the earth region. (See *loka*.)

Madhyama — मध्यम — middle standpoint; middling; a *nāḍī*; intermediary voice

1. Sound in its subtle form as it exists in the mind/psyche before its gross manifestation.
2. Generally four stages of sound are distinguished: supreme sound (*parā*); visible sound which can be heard as *om* (*paśyantī*); middle sound which refers to a variety of basic sounds (*mātṛkā*) that are very subtle (*madhyama*); and manifest sound (*vaikhāra*) which is the grossest level of sound and is what is heard in ordinary speech. (See *śabda*.)

Mādhyamaka — माध्यमक — middle doctrine

Madhyama-parimāṇa — मध्यमपरिमाण — the size of the individual (soul) in Jainism; middling size

1. According to Jainism, the individual occupies the whole of the body in which it dwells, shrinking or growing accordingly as the size of the body alters. Thus, unlike other systems which hold the individual

to be either atomic or all-pervasive, Jainism holds the individual to be of middling size.

Madhyamā-pratipad — मध्यमाप्रतिपद् — the middle path

1. The eightfold path which serves as the central foundation of Buddhist ethics. It may be cryptically expressed as faith (*śraddhā*), insight (*darśana*), and contemplation (*bhāvanā*).
2. It consists of right views, right motivation, right speech, right action, right livelihood, right endeavor, right mindfulness, and right concentration.
3. This path avoids the extremes of self-indulgence and self-motivation. The eight disciplines constituting the path are not successive steps for they are to be cultivated together. When followed, this path leads to *nirvāṇa*, here and now.
4. See *ārya-aṣṭāṅga-mārga.*

Mādhyamika — माध्यमिक — a school of Mahāyāna Buddhism which holds that all is void/empty (*śūnya*). It takes its name "intermediate, the middle way" from that fact that it sought a middle position between realism and idealism

1. Followers of the Mādhyamika school of Buddhism, which teaches that Reality lies in the middle (*madhyama*) and not in any of the extremes. According to them, the world is unreal or void (*śūnya*) and all mental and nonmental phenomena are illusory. They are also called nihilists or *Śūnyavādins.*
2. This school owes its foundation to Nāgārjuna. Its name is derived from the Middle Way taught by the Buddha . Nāgārjuna rejected the alternative standpoints of "is" and their conjunction and disjunction. It is also known as *śūnyavāda* because voidness is the ultimate reality.
2. This school excludes all conceivable predicates to reality, whether they be of existence, of nonexistence, of neither existence nor nonexistence, or of both existence and nonexistence. Starting from the Buddha's silence over metaphysical questions, Nāgārjuna demonstrated that every possible speculative standpoint is guilty of self-contradiction.
3. The school holds that all is void, without essence. Since all phenomena are embedded in the one absolute emptiness, which itself is without essence, it follows that the world of phenomena and the absolute emptiness are identical. And since nothing can be said about this emptiness without self-contradiction, the realization of this fact constitutes liberation.

Madhyastha — मध्यस्थ — one who is impartial.

Mahā — महा — "great"; mighty; powerful; lofty; noble

Mahā-bāhyākāśa — महाबाह्याकाश — unlimited external ether

Mahābhārata — महाभारत — the great epic of the Bhāratas

1. The epic poem compiled by the sage Vyāsa which recounts the struggle between the Kauravas and the Pāṇḍava brothers over a disputed kingdom. As its vast narrative unfolds, a treasure house of Indian secular and religious lore is revealed. The *Bhagavad Gītā* occurs in the latter portion of the *Mahābhārata.*
2. One of two Hindu epics. (See *Rāmāyaṇa.*) It consists of 220,000 lines divided into twelve books. It is the longest poem in the world containing legendary and philosophical material worked into and around a central heroic narrative which portrays the struggles between two Bhārata families: the evil Kurus and the virtuous Pāṇḍavas. Written by Vyāsa, it contains the *Bhagavad Gītā* and is sometimes called the fifth Veda.

Mahābhūta — महाभूत — the five great elements

1. They are ether (*ākāśa*), which emerges from sound (*śabda*); air (*vāyu*), which emerges from touch (*sparśa*); fire (*tejas*), which emerges from color (*rūpa*); water (*ap*), which emerges from taste (*rasa*); and earth (*pṛthivī*), which emerges from smell (*gandha*). These five gross elements emerge from the subtle essences of the elements (*tanmātras*).
2. See chart no. 12.

Mahādeva — महादेव — "great God"

1. A name for Lord Śiva.

Mahaḥ — महः — heaven; the world of vastness (see *loka*)

Mahākāla — महाकाल — undivided time

Mahākālika-viśeṣaṇatā — महाकालिकविशेषणता — (relation of) temporal attributiveness

Mahāliṅga — महालिङ्ग — a worshipped form of the formless Śiva (see *liṅga-sthala*)

Mahāmāyā — महामाया — "great illusion"; divine Power operating as identified with the supreme Lord

1. A name of Śakti, the Goddess.

Mahān — महान् — great; the Great One; supreme

1. Name for Lord Viṣṇu or Lord Śiva
2. An ancient Vedic name for the Supreme
3. That One which is impossible to adequately praise. That alone which is truly Great.

Mahāpralaya — महाप्रलय — final cosmic dissolution

1. The end of a world age or *manvantara*. The end of a cosmic age or *kalpa*. It is usually used to designate the dissolution of a cosmic age. The great flood. It is also the great destruction of the universe when God reabsorbs all names and forms into His being.

Maharṣi — महर्षि — great sage

Mahāsamādhi — महासमाधि — "the great union (*samādhi*)"

1. A realized *yogi*'s conscious departure from the physical body at death.

Mahāsāmānya — महासामान्य — grand generality; the *summum genus*

Mahāsaṅghika — महासङ्घिक — the great community

1. At the Second Council, the Buddhist community split into two groups: the Theravādins and the Mahāsaṅghikas. The later were more liberal and wanted a more esoteric interpretation of the doctrine. Eventually they led to the formation of the Mahāyāna school.

Mahāśūnya — महाशून्य — "the great emptiness or void"

1. The state of the formless Absolute, which is empty in the sense that it is without manifest creation. It is not a state of nonexistence, because it has the nature of Being, Consciousness, and Bliss.

Mahat — महत् — the Great; intellect

1. The first evolute of primordial Nature (*prakṛti*). It is the cosmic aspect of the intellect and, along with the intellect, ego, and mind, it is the cause of the entire creation. It is also called *buddhi* which is the pyschological aspect of the intellect in individuals. It is both eternal and noneternal. Its special function is determination. From it evolves egoity (*ahaṅkāra*). (See chart no. 12.)

Mahātala — महातल — hell; great plane or region

1. The nether pole of *bhuvar-loka*. It is a region of darkness. (See *tala* and *loka*.)

Mahātmā — महात्मा — "great Self"; great soul (from *mahā* = "great" + *ātman* = "Self")

1. A title of respect and honor given to the noblest of people.

Māhātmya-jñāna — महात्म्यज्ञान — knowledge of God's greatness

1. Acording to Dvaita Vedānta, it is one of the steps leading to liberation. Here the individual turns toward God and beings to study scriptures.

Mahattva — महत्त्व — largeness; medium dimension

Mahāvākya — महावाक्य — Great Saying

1. They are the Great Sayings of the Upaniṣads. Traditionally they are four in number: *prajñānam brahma,* which occurs in the *Aitareya Upaniṣad* of the *Ṛg Veda*; *ayam ātma brahma,* which occurs in the *Chāndogya Upaniṣad* of the *Sāma Veda*; and *aham brahmāsmi,* which occurs in the *Bṛhadāraṇyaka Upaniṣad* of the *Yajur Veda.* (See each listed separately.)
2. Advaita Vedānta says that the *mahāvākyas* posit the essential identity between the individual and the Absolute. Some Advaitins say that this knowledge by itself can cause direct understanding while others hold that it is only by meditating on the meaning of the *mahāvākya* (and not the mere hearing) that cognition occurs.
3. Viśiṣṭādvaita Vedānta also says that the *mahāvākya*'s import is to affirm the identity of the individual with Brahman. However, unlike Advaita Vedānta, the unity means that individual souls are eternal with God and not external to God. The souls and the world are real and distinct, but they are included as parts within the one Absolute. Distinction is not denied but, at the same time, the organic unity of the whole is affirmed.

Mahā-vrata — महाव्रत — great vow

1. According to Jainism, there are five vows which are meant for asceticsm. They pave the way for the liberation of the individual from the bondage of actions (*karma*). They include nonkilling (*ahiṁsā*), truthfulness (*satya*), nonstealing (*asteya*), celibacy (*brahmacarya*), and nonpossession (*aparigraha*).
2. Compare with *yama.*

Mahāyāna — महायान — great vehicle; higher vehicle

1. The school of Buddhism which stresses universal enlightenment. Its two main branches are the Mādhyamika and the Yogācāra. They are both idealistic schools. Unlike the Hīnayāna/Theravāda which is

atheistic and conceived of Buddha as a human being, the Mahāyāna gradually came to deify him and even developed ways to worship him as a means to liberation.

Maheśvara — महेश्वर — great God; transcendent Lord

1. A name of Lord Śiva.
2. A stage of consciousness in Vīra Śaivism. (See *sthala.*)

Mahimā — महिमा — extensive magnitude; miracle; magnification

1. One of the eight supernormal powers. (See *siddhi.*)

Maitrī — मैत्री — friendliness; friendship; love

1. One of the inherent principles cultivated and protected by all Buddhas and *Bodhisattvas.*
2. Recognized as a virtue in Yoga.

Mala — मल — taint; the impurity of ignorance; defilement; limitation that hampers the freedom of Consciousness; defilement covering the Self

1. It is of three kinds according to Śaivism: *āṇava, māyā,* and *karma.* They bind the individual soul and limit its inherent qualities. They are the cause of the individual's transmigration from birth to death and death to birth. *Pāśa* means a rope and these three (*āṇava, māyā,* and *karma*) are said to be its three strands. *Āṇava* is the *mūla-mala* and the main constraint on the individual. *Karma* follows the individual through births and deaths. *Māyā* is the material source for the body, instruments, world, and objects of enjoyment. *Āṇava* is *pratibandha. Karma* is *anubandha. Māyā* is *sambandha.*
2. Śivādvaita also speaks of the three impurities that envelop the individual soul.
3. Kashmir Śaivism says that the individual soul is covered with three impurities: *āṇava-, karma-,* and *māyā-malas. Āṇava* is the innate impurity of ignorance and the root cause of bondage. It is beginningless but can be destroyed. *Karma-mala* is the result of *āṇava. Māyā-mala* is caused by *karma-mala* and is the impurity of transmigratory existence.
4. See *pāśa.*

Mālā — माला — garland; rosary; chain

1. A string of beads, used like a rosary, to facilitate a state of concentration on a *mantra.*

Mala-paripāka — मलपरिपाक — maturation of an impurity

1. The individual's attainment of the stage wherein the three impurities are rendered powerless and ripe for removal

Māna — मान — vanity; pride; idea; concept; honor

1. One of the four passions (*kaṣāya*) according to Jainism.
2. One of the afflictions (*kleśa*) according to Buddhism.
3. Same as *pramāṇa*. (See *pramāṇa*.)

Manaḥ — मनः — mind; one of the aspects of the internal organ (from the verb root *man* = "to think")

1. Mind emerges from the Pure (*sattva*) aspect of egoity (*ahaṅkāra*).
2. Mind stimulates the other senses to attend to their respective objects. Thus it is an organ of cognition and of action. It is the doorkeeper to the senses. Its specific function is to explicate.
3. According to Nyāya-Vaiśeṣika, it is atomic and eternal. It is an instrument of knowing and is inert as any other sense. Its cooperation is necessary for all knowledge. It exercises a double function: it helps the self to acquire knowledge and it narrows its field to a single object or group of objects. Association with the mind is the basic cause of bondage.
4. According to Jainism, it is not a sense organ, but the organ of cognition of all objects of all the senses. It is of two types: physical mind (*bhāva*), which performs the mental functions proper, and material mind (*dravya*), which is subtle matter compounded into the physical mind.
5. According to Dvaita Vedānta and Sāṅkhya, the mind is considered as one of the sense organs (*indriya*).
6. According to Mīmāṃsā, different cognitions are explained by a type of atom called *manas*. The mind alone brings about cognitions, aversions, efforts, etc., but by itself it is devoid of any qualities such as color, smell, etc. Thus it needs the aid of the other organs to cognize these qualities.
7. See *antaḥkaraṇa*.

Manaḥ-paryāya — मनःपर्याय — telepathy; thought reading

1. According to Jainism, it is one of the five types of knowledge. (See chart no. 11.) It is possible for saints only, as it is a refined and subtle type of knowledge. It stands for the individual's capacity to directly apprehend the modes of other minds. It is a type of otherworldly (*vikala*) knowledge.
2. It is of two kinds: limited telepathy (*ṛju-mati*) and extended telepathy (*vipula-mati*), which vary only in degree.

Manaḥ-śuddhi — मनःशुद्धि — purity of the mind.

1. According to Jainism, when the passions (*kaṣāya*) are removed, there is purity of the mind.

Manana — मनन — reflection; consideration

1. According to Advaita Vedānta, it removes the doubt of an aspirant regarding the nature of the object (*prameya*) to be contemplated—i.e., the Absolute (Brahman). Reflection is to be employed so as to get an intellectual conviction of the truth. It is the constant thinking of the Absolute (Brahman).
2. According to Advaita Vedānta, the path of knowledge consists of three steps: study (*śravaṇa*), reflection (*manana*), and contemplation (*nididhyāsana*). Reflection is discovering how and why the teachings are true. The truth has been discovered by study, but now any doubts (*asambhāvanā*) are to be removed so that what has been received on trust can be made one's own. This reveals a unique feature of Advaita which posits and recognizes the value of analytical reflection.
3. See *mukhya-antaraṅga-sādhana.*

Mānasa-pratyakṣa — मानसप्रत्यक्ष — mental perception

Mānasika — मानसिक — mental action

Maṇḍala — मण्डल — circle; magic circle; the special domain of any particular divinity; section of the *Ṛg Veda;*

Maṇḍapa — मण्डप — tent; covered hall

Maṇḍira — मण्डिर — temple; palace; dwelling (from the verb root *mand* = "to abide")

Māṇḍūkya Upaniṣad — माण्डूक्योपनिषद् — "frog"

1. This Upaniṣad is said to contain, in just twelve verses, the gist of all the other Upaniṣads. It belongs to the *Atharva Veda.* It consists of only twelve verses and is thus the shortest of the Upaniṣads. Brahman (the Absolute) is identified with the sound *Oṁ* and entire universe is represented as a manifestation of this *Oṁ*. The sound *Oṁ* consists of three parts—A, U, and M,—which are identified with Vaiśvānara, Taijasa, and Prājñā. Unlike the other Upaniṣads, this one does not relate any anecdotes, imaginary dialogues, or stories to illustrate its teachings. Also, unlike the other Upaniṣads, it is silent about rituals and worship and plunges at once into a discussion of Ātman and Brahman.

Maṅgala — मङ्गल — auspicious

Maṇi — मणि — jewel

Mānitva — मानित्व — pride

Manogupti — मनोगुप्ति — equanimity of the mind

1. According to Jainism, it is one of the external rules of conduct. (See *cāritra.*) It enables one to remove all false thoughts, to remain satisfied within oneself, and to hold all people to be the same. (See *gupti.*)

Manohara — मनोहर — "mind" + "ravisher"; enchanter; stealer; the one who captivates one's mind

1. A name of Lord Viṣṇu in *Viṣṇu Sahasranāma.* A name for Lord Kṛṣṇa as the flute player who captivates one's mind. The Lord who is infinite Bliss.

Manojanya — मनोजन्य — according to Jainism, the mind can function without the help of the sense organs (see *kevala-jñāna*)

Manomayakośa — मनोमयकोश — the sheath of the mind; the mental sheath

1. It is part of the subtle sheath (*sūkṣma-śarīra*), with its patterns of desires, motives, etc., which form the complex called mind. It is the third sheath of the body composed of thought. (See *kośa.*)

Manovargaṇa — मनोवर्गण — peculiar material molecules

1. According to Jainism, the material mind is made of subtle particles of matter.

Manovijñāna — मनोविज्ञान — ego consciousness; mental perception

1. A type of perception which refers to sensual knowledge in the form of parallel concepts formed after the acquisition of knowledge through the senses. This knowledge is a mental modification born of both the object and the consciousness.
2. According to Buddhism, the *manovijñāna* possesses actual discrimination as to present, past, and future, as well as reminiscent discrimination referring only to the past. It is the ignorant mind which clings to the conception of "I" and "not-I."

Mano-yoga — मनोयोग — the sensation of material (*karma*) particles through the mind

1. According to Jainism, it is a type of influx of karmic matter (*āsrava*). Before the *karma* particles enter the individual soul, the latter feels a sort of sensation which is due to either the mind, the body, or speech.
2. See *kāya-yoga*, *vāg-yoga*, and *āsrava*.

Mantavya — मन्तव्य — what should be reflected upon

Mantra — मन्त्र — a sacred word or phrase of spiritual significance and power; hymns; "that which saves the one who reflects" (from the verb root *man* = "to think"); form of sound

1. Along with the *Brāhmaṇas*, as hymns they constitute the ritual section of the Veda (*karma-kāṇḍa*).
2. They are classified according to their metres: *gāyatrī* has twenty-four syllables with nine subdivisions; *uṣṇik* has twenty-eight syllables with seven subdivisions; *prakṛti* has forty syllables with eight subdivisions; *bṛhatī* has thirty-six syllables with nine subdivisions; *triṣṭup* has forty-four syllables with ten subdivisions; *jagatī* has forty-eight syllables with three subdivisions; *ajagatī* has fifty-two syllables; *śakvarī* has fifty-six syllables; *atiśakvarī* has sixty syllables; *aṣṭi* has sixty-four syllables; *dhṛti* has seventy-two syllables; and *atidhṛti* has seventy-six syllables.
3. The *mantras* are preserved chiefly in the *Ṛk*- and *Atharva-saṁhitās*.
4. According to *Śākta* philosophy, a *mantra* is so called because it saves one who meditates on its significance. Each *mantra* has a deity (*devatā*). For instance, the *mantra* of Kālī is *krīṁ*; of Māyā is *hrīṁ*, etc.
5. *Mantras* are of two classes: *kaṇṭhika*, or those given expression to by the voice, and *ajapa*, or those nonuttered *mantras* which are not spoken but repeated internally.

Mantra-draṣṭāraḥ — मन्त्रद्रष्टारः — seers of the Vedic hymns intuiting the Vedic truths

Mantra-maheśvara — मन्त्रमहेश्वर — one of the seven stages of the individual soul in Kashmir Śaivism

1. Subjects who experience the "I am this" level of consciousness of the *Sadaśiva tattva*.
2. See *sapta-pramātṛ*.

Mantra-vīrya — मन्त्रवीर्य — the perfect "I"-consciousness, which is the fountainhead of all the powers or potencies behind the *mantra*; Śiva-consciousness; the experience of *pārāvāk* (sound in its seed form)

Mantra Yoga — मन्त्रयोग — the yoga of the Divine Word

1. The science of sound. The path to union through *mantra yoga* is based on repetition of a sacred *mantra* and contemplating its meaning.

Manu — मनु — ancestor of humanity; one of the Law Books

1. The law giver of the Indian tradition.

Manuṣya — मनुष्य — human being (see *jaṅgama*)

Manvantara — मन्वन्तर — epoch

1. One of the five topics which a Purāṇa should deal with. An age of Manu. Within a cosmic age (*kalpa*) there are fourteen *manvantaras.* (See *purāṇa.*)

Maraṇa — मरण — death (from the verb root *mṛ* = "to die") (see *pratītyasamutpāda*)

Mārdava — मार्दव — gentleness; kindness (from the verb root *mṛd* = "to treat kindly, gently")

Mārga — मार्ग — way; path; street (from the verb root *mārg* = "to seek, to strive") or (from the verb root *mṛj* = "to pursue, search for")

1. According to Śaiva Siddhānta, there are four paths: the way of the servant (*dāsa-mārga,* with *caryā* as the means and *sālokya* as the goal); the way of the son (*putra-mārga,* with *kriyā* as the means and *sāmīpya* as the goal); the way of the friend (*sakhā-mārga,* with *yoga* as the means and *sārūpya* as the goal); and beyond a path (*sanmārga,* with *jñāna* as the means and *sāyujya* as the goal). These four paths are supposed to attune the body, the sense organs, and the mind to worship and union.

Māsa — मास — month (see *kāla*)

Mata — मत — thought; view; opinion; faith; religion; doctrine; tradition; conviction

Maṭha — मठ — monastery; school of learning

Mati — मति — perceptual knowledge; mind; thought; conviction

1. According to Jainism, it is a type of direct, practical knowledge. It is perceptual, being caused by the senses and/or the mind. It occurs in the following order: cognition of sense data (*avagraha*), speculation (*īha*), perceptual judgment (*avāya*), and then retention (*dhāraṇā*).

Mātrā — मात्रा — mode; measure; prosodial instant

1. The *Oṁkāra* is composed of the three modes, *AUM*, and a fourth, *a-mātrā*, silence (*turīya*). (See *avasthā-traya-vicāra*.)
2. It is the length of time required for pronouncing a short vowel.

Mātṛkā — मातृका — letter or sound syllable which is the basis of all words and hence of all knowledge; "little mothers"

1. The Mother Goddess or Śakti in the form of sound, which generates the universe. The inherent power of letters and words. Because it is the source of words, *mātṛkā* is said to be the source of ignorance (which comes about mainly through the ideas produced by words).

Mātsara — मात्सर — jealous; selfish

Mātsarya — मात्सर्य — envy; jealousy

Matsya — मत्स्य — fish; the first incarnation of Viṣṇu (see *avatāra*)

Mauna — मौन — silence

Maunī — मौनी — one who silently meditates on the Self

Māyā — माया — the principle of appearance; illusion; marvelous power of creation; magical power; mystery; God's power (from the verb root *mā* = "to measure, to limit, give form"); "that which measures"

1. The force which shows the unreal as real and presents that which is temporary and short lived as eternal and everlasting. The force that conceals our divinity. In the Advaita Vedānta of Śaṅkarācārya, it is described as the beginningless cause which brings about the illusion of the world; an indescribable power of the Absolute (Brahman), which is neither real nor totally unreal.
2. The principle which shows the attributeless Absolute as having attributes.
3. According to Advaita Vedānta, it is the indeterminable principle which brings about the illusory manifestation of the universe. It is the principle of illusion. It is the key concept of Advaita Vedānta. (See *avidyā/māyā*.) It is not ultimately real, nor can it function without Brahman/Ātman as its locus. It is the device by which the Advaitin explains how the one reality appears as many. It is the power which brings about error and has significance only at the empirical or relative level. It has six facets: it is beginningless (*anādi*); it is terminated by right knowledge (*jñāna-nivartya*); it veils and projects (*āvaraṇa* and *vikṣepa*); it is indefinable (*anirvacanīya*); it is of the

nature of a positive existence (*bhāvarūpa*); and it is located either in the individual (*jīva*) or in the Absolute (Brahman). Śaṅkara used the term *māyā* as interchangeable with *avidyā*.

4. According to Dvaita Vedānta, it is God's mysterious power.
5. According to Viśiṣṭādvaita Vedānta, it is the mysterious power of God. See *sapta-vidha-anupapatti* for Rāmānuja's major objections to the Advaita Vedānta concept of *avidyā/māyā*.
6. According to Śaiva Siddhānta, it is the material cause of the world. It is nonconscious. It is twofold as pure (*śuddha*) and impure (*asuddha*). It is both a bond (*pāśa*) of the individual soul and that which provides the individual souls with the means, location, and objects of enjoyment. It requires the guidance of Śiva to function, though Śiva does not directly operate on *māyā*, but only through his *cit-śakti*.
7. According to Vīra Śaivism, it is the name of Śakti or *mūla-prakṛti*. It evolves into the phenomenal universe.
8. According to Kashmir Śaivism, it is the power of obscuration. Its purpose is to limit the experience as regards both the experiencer and what is experienced. It is a restrictor (*mala*) which is the impurity of transmigratory existence. It is real and a creation of the Lord. It is divided into *śuddha* and *aśuddha-māyā*.
9. Synonym for *prakṛti, avyakta, pradhāna, avidyā, ajñāna, avyakṛta*.

Māyādhvan — मायाध्वन् — impure way

1. The impure creation (the latter thirty-one categories of Kashmir Śaivism).
2. See chart no. 9.

Māyā śakti — मायाशक्ति — the power of Śiva

1. The Śakti of Śiva who creates differentiation in the mind of the bound soul and gives rise to *māyā tattva*; the limiting power of the Infinite; also called *mahā māyā*.

Māyā tattva — मायातत्त्व — the principle of power

1. The principle that throws a veil over pure Consciousness; material cause of physical manifestation; source of the five *kañcukas*, or limitations. (See also *māyā śakti*.)

Māyā-mala — मायिकमल — the impurity of transmigratory existence

1. The limitation caused by *māyā* which gives rise to the individual soul, its gross and subtle bodies, and brings about a sense of differentiation. (See *mala*.)

Megha — मेघ — cloud

1. The feeling that one need not hurry toward salvation as it will come in its own time. (See *tuṣṭi*.)

Megha Nāda — मेघनाद — the "sound of the clouds"

1. The roar of the clouds. The highest form of divine inner music. The sound of inner thunder followed by a shower of divine nectar flowing from the *sahasrāra*. (See *nāda*.)

Melā — मेला — fair; large religious gathering

Meru — मेरु — mountain; the mythological *Olympus*

1. The fabulous mountain which is said to be in the center of *Jambudvīpa*, which is brillant and taintless and supports heaven itself. The golden-colored peak of *Himavān* and the seat of Lord Śiva. It is also known as *Sumeru*. On it is situated *Svarga*, the heaven of Indra.
2. The name of the central bead on a rosary (*māla*).

Mīmāṃsā — मीमांसा — "enquiry"; investigation; debate; discussion

1. It is short for Pūrva-Mīmāṃsā, one of the six schools of philosophy (*ṣaḍ-darśana*).
2. It is one of the six orthodox (*āstika*) schools and it primarily investigates the Vedic rites and their uses. Its main objective is to establish the authority of the Veda.
3. Jaimini is the founder and the author of the *Mīmāṃsā-sūtra* which is the foundational work of the school, and the longest of the *sūtra* works.
4. The aphorisms commented on by Śabarasvāmin gave rise to two main schools of interpretation: Prabhākara's and Kumārila Bhaṭṭa's.

Mīmāṃsaka — मीमांसक — a follower of the *Pūrva Mīmāṃsā* school of Jaimini

Miśra (*sṛṣṭi*) — मिश्र — pure and impure (creation) (see *śuddhāśuddha-māyā*)

Miśra-sattva — मिश्रसत्तव — matter in which all three qualities (*guṇa*) exist

Mithyā — मिथ्या — not real; neither real nor unreal; illusory; false; untrue; incorrect (from the verb root *mith* = "to dispute angrily, altercate")

1. According to Advaita Vedānta, it has a special status as it is not the real (*sat*)—for it is sublatable—and it is not the unreal (*asat*)—because it is perceived (unlike a barren woman's son or a square circle). (See *bhrama*/*māyā*/*avidyā*.)

Mithyā-dṛṣṭi — मिथ्यादृष्टि — wrong views; false vision

Mithyā-jñāna — मिथ्याज्ञान — false knowledge; false cognition

Mithyā-jñāna-vāsanā — मिथ्याज्ञानवासना — impression of false knowledge

Mithyātva — मिथ्यात्व — delusion

Mithyopādhi — मिथ्योपाधि — false limitation

Mitra — मित्र — friend; companion; associate

1. The Vedic God of harmony.

Mleccha — म्लेच्छ — foreigner; an alien; barbarian; someone who does not belong to Hindu culture

Moha — मोह — infatuation; delusion (from the verb root *muh* = "to delude")

1. The power to delude. A power of illusion (*māyā*).
2. One of the afflictions (*kleśa*) according to Buddhism.
3. One of the five types of false knowledge (*viparyaya*) according to Sāṅkhya.

Moha-mūla — मोहमूल — rooted in delusion.

Mohanīya — मोहनीय — delusion-producing *karma*

1. According to Jainism, they are a type of obscuring *karma* (*ghāti*). They are *karmas* which obscure the right attitude of the individual toward right faith and right conduct. The individual is so infatuated that it does not know right from wrong. (See *karma* and *ghāti*.)

Mokṣa — मोक्ष — liberation; spiritual freedom; release; the final goal of human life (from the verb root *mokṣ* = "to liberate")

1. There are two views in the Upaniṣads toward liberation. Some say it is attainable in this very life and others say that it is attainable only after death. (See *jīvanmukta*.)
2. Mīmāṃsā says that it is achieved through action (*karma*) and Vedic rites alone. It is release from action, both in the sense of action and in the sense of the fruits of one's actions.
3. Advaita Vedānta says that knowledge (*jñāna*) is the ultimate means to release. Truly speaking, release is the eternal nature of the Self (Ātman) and manifests itself once ignorance is removed. It is not a new acquisition, but the realization of what eternally is.
4. Viśiṣṭādvaita Vedānta says that devotion (*bhakti*) is the ultimate

means to release. *Karma-yoga* and *jñāna-yoga* are aids to devotion (*bhakti-yoga*). Liberation is living in Vaikuṇṭha with a nonphysical body enjoying omniscience and bliss and dwelling in the presence of God. Viśiṣṭādvaita Vedānta also recognizes total surrender (*prapatti*) as a means of release.

5. Dvaita Vedānta says that God's grace (*prasāda*) is the ultimate means to release. Leading to ultimate release, the individual soul practices knowledge, dispassion, action, devotion, and a loving meditation of God, regarding oneself as His reflection. In the state of release, the individual soul remains separate from God though similar and dependent. Its personality remains in one of the four levels of graded release which Dvaita posits. (See *ānanda-tāratamya.*)
6. Jainism says that release is the highest state of isolation in which the individual is freed from all fetters of *karma* particles. The means to release are right faith, right knowledge, and right conduct. (See *tri-ratna.*) Aids to these include the *mahā-vratas.*
7. Buddhism says that release (*nirvāṇa*) is the eradication of all craving and an overcoming of the wheel of birth and death. The means to it is the eightfold path.
8. Nyāya-Vaiśeṣika says that release (*apavarga*) is a separation from all qualities. There is no pleasure, happiness, or pain, or any experience whatsoever in release. It is achieved by cultivating ethical virtues and obtaining an insight into the nature of the categories.
9. Sāṅkhya says that release (*kaivalya*) is aloofness from all matter. There is neither pleasure nor pain, though there is an undisturbable peace. It is achieved once the individual is able to discriminate between the spirit (*puruṣa*) and matter (*prakṛti*). It is defined as *puruṣa-prakṛti viveka.*
10. Yoga says that the cultivation of the eight-limbed yogic path is the way to *kaivalya* or a state of superconscious *samādhi* in which the individual is left totally alone. Yoga defines it as *citta vṛtti nirodha.*
11. Śaiva Siddhānta says that the path to release consists in *caryā, kriyā, yoga*, and *jñāna*. In release, the soul retains its individuality. It becomes similar to God and, thus, release is unity in duality. The soul enjoys God's nature, though it is not identical with God.
12. Vīra Śaivism says that release is identity in essence between Śiva and the individual soul (*liṅgāṅga-sāmarasya*). The individual soul is a part of Śiva though it is also different. Release is a unity (*aikya*) of the individual soul with Śiva, wherein the individual soul enjoys complete and unexcellable bliss. The path to release is devotion as aided by the eight aids (*aṣṭāvaraṇa*).
13. Śivādvaita says that release is freedom from bondage and an attainment of bliss. Release is attained through realization of one's own nature. Contemplation of Lord Śiva is the means to release.
14. Kashmir Śaivism says that release is the recognition of the individ-

ual's identity with the ultimate Reality. It is a return to one's original state of perfection and purity. It is gained by the four steps of *āṅavopāya, śāktopāya, śāmbhavopāya,* and *anupāya,* culminating in the grace of the Divine Will.

15. Liberation in theistic Śaivism is generally said to be in heaven (Kailāsa). Liberation in Vaiṣṇavism is in Vaikuṇṭha.
16. See *puruṣārtha.*

Mokṣa-para — मोक्षपर — a seeker of liberation

1. According to Viśiṣṭādvaita Vedānta, they are of two kinds: lovers of God (*bhakta*) and those who have completely resigned themselves to God (*prapanna*).

Mṛtyu — मृत्यु — death

Mūḍha — मूढ — blinded; delusive; stupified; infatuated; bewildered

1. When there is an excess of inertia (*tamas*) in the mind, one becomes a victim of sleep.

Mudita — मुदित — joy; happiness

Mudrā — मुद्रा — gesture; hand pose; seal; stamp (from *mud* = "joy" + *ra* = "to give")

1. Called *mudrā* because it gives the bliss of the Self. Called a seal because it seals up (*mudranāt*) the universe into the being of transcendental Consciousness.
2. It is a Haṭha Yoga posture and manipulation of different organs of the body as an aid in concentration. Various advanced Haṭha Yoga techniques practiced to hold the *prāṇa* within the body, forcing the *Kuṇḍalinī* to flow into the *suṣumnā*. These *mudrās* can occur spontaneously after receiving *śaktipāt;* symbolic gestures and movements of the hands, which express inner feelings and inner states, or which convey various meanings such as charity, knowledge, and fearlessness. Many deities, saints, and idols are pictured performing these gestures granting their benediction.
3. Symbolic signs made with the fingers in ritualistic worship and classical dance.
4. Deities are said to be pleased when *mudrās* are used. They are also said to destroy the sins of an aspirant who uses them.

Muhūrta — मुहूर्त — a unit of time; thirtieth part of a day; approximately forty-five minutes

1. Thirty *kalās*. (See *kāla.*)

Mukhya — मुख्य — primary; important; main; principal

Mukhya-antaraṅga-sādhana — मुख्यान्तरङ्गसाधन — the principal proximate aid to liberation

1. According to Advaita Vedānta, the main proximate aid to liberation consists in hearing (*śravaṇa*), reflection (*manana*), and meditation (*nididhyāsana*). After a spiritual aspiriant becomes qualified (see *sādhana-catuṣṭaya*), they should hear the Upaniṣadic texts from a qualified teacher, reflect on their truth, and contemplate upon their purport.
2. See *śravaṇa, manana,* and *nididhyāsana.*

Mukhyārtha — मुख्यार्थ — primary meaing; see *abhidhā* or *vācyārtha*

Mukhya-vṛtti — मुख्यवृत्ति — primary meaning of words

Mukta — मुक्त — liberated; freed (from the verb root *much* = "to liberate")

1. One who is liberated from bondage. (See *mokṣa.*)

Mukta-jīva — मुक्तजीव — liberated individual soul

1. One of the three types of individual soul according to Viśiṣṭādvaita Vedānta. (See *jīva.*)

Mukti — मुक्ति — liberation; release (from the verb root *much* = "to liberate")

1. One who is liberated from bondage. (See *mokṣa.*)

Mukti-yogya — मुक्तियोग्य — individuals who are eligible for release according to Viśiṣṭādvaita Vedānta

1. These are pure (*sattva*)-dominant individual souls which include celestial beings, sages, and advanced human beings. (See *svarūpa-traividhya.*)

Mūla — मूल — original; primary; text; root

Mūladhara — मूलधर — the center located at the base of the spine; the "seat of the root"; the seat of the earth; *mūla* = "root or source" and *ādhāra* = "to support"

1. The spiritual center at the base of the spine where the *Kuṇḍalinī* lies dormant. (See *cakra.*)
2. The wheel (*cakra*) at the base of the spine where *Kuṇḍalinī* lies coiled like a snake. From Her seat at *mūladhara, Kuṇḍalinī* controls

all the activities of the physiological system through its network of 72,000 nerves.

Mūla-mala — मूलमल — the main constraint on the individual which is called "impurity of ignorance"; the primary impurity.

1. The Śaiva schools speak of ignorance (*āṇava*) as the root imperfection or original defect (*mūla-mala*).

Mūla-prakṛti — मूलप्रकृति — the primordial matter; root nature

1. The original germ out of which matter and all forms arose and evolved. The primary cause. It is not an evolute itself, but that from which all else evolves.

Mūlāvidyā — मूलाविद्या — primordial nescience

1. According to Advaita Vedānta, ignorance is the root cause of every appearance in the universe.

Mumukṣu — मुमुक्षु — a seeker with a burning desire for liberation

1. According to Viśiṣṭādvaita Vedānta, they are of two kinds: votaries of Self-realization (*kaivalya*) and votaries of liberation (*mokṣa*). (See *kaivalya-para* and *mokṣa-para*.)

Mumukṣutva — मुमुक्षुत्व — a burning desire for liberation

1. It is one of the four qualifications for a spiritual aspirant. (See *sādhana-catuṣṭaya*.)

Muṇḍaka Upaniṣad — मुण्डकोपनिषद् — lit. "shaven head Upaniṣad"

1. Since this Upaniṣad speaks of *Brahmavidyā* or knowledge of the Absolute as the mystery which only those with shaven heads know, thus its name. Or, the instruction given in this Upaniṣad has the sharpness of a razor. It comes from the *Atharva Veda*. It consists of three parts called *muṇḍakas*, each subdivided into two sections. The Upaniṣad draws a clear line between the higher knowledge of Brahman and the lower knowledge of the phenomenal world. It describes the phenomenal world as springing from Brahman.

Muni — मुनि — sage; ascetic; silent one

Muni-dharma — मुनिधर्म — the duties of an ascetic

1. According to Jainism, these duties include a strict observance of the great vows (*mahā-vrata*), complete control over one's body, mind, and speech (*gupti*), and moderation (*samiti*).

Mūrta — मूर्त — form; body

Mūrti — मूर्ति — embodiment; figure; image; statue (from the verb root *murc* = "to form, to become solid")

1. Any image of the Divine, either in a temple or in a place of worship.

Mūṣaka — मूषक — mouse; the vehicle (*vāhana*) *Gaṇeśa* rides upon (from the root *muṣ* meaning "to steal")

1. Said to be a symbol of the mind or of God's grace or of the Self.

N

Nāda — नाद — sound

1. Metaphysically, the first movement of Śiva-Śakti toward manifestation.
2. In Yoga, the unstruck sound experienced in meditation. Divine music or sound which is heard in higher states of meditation.
3. According to *Śākta* philosophy, the first movement of sound (*śabda*) is called *nāda-tattva*. Along with the *bindu*, they are the complements of the ultimate potency of creation. From these arise the *tri-bindu* or *kāma-kalā*, which is the root of all *mantras*. (See *bindu*.)

Nāḍī — नाडी — nerve; vessel; ducts for vital air (*prāṇa*); conduit; channel; vein; artery

1. The 72,000 channels of vital force in the body.
2. It is said that there are three and one half *crores* of subtle nerves in the human body. They are subtle channels of energy of which the three principal ones are *iḍā, piṅgalā*, and *suṣumnā*. Others include *ālambusā nāḍī* which are the tubular organs of the subtle body through which energy flows. They are said to connect the mouth and the anus; *brahma nāḍī* (another name for the *suṣumṇā nāḍī*—see listed separately); *citrā nāḍī* or the nerves emanating from the heart, through which the creative energy of *Kuṇḍalinī* passes to reach the *sahasrāra*; *gāndhārī nāḍī*, located behind the *iḍā nāḍī*, terminating near the left eye, regulating the function of eye sight; *hastijihvā nāḍī*, located in front of the *iḍā nāḍī*, terminating near the right eye, regulating the function of eye sight; *kausiki nāḍī*, terminating near the big toes; *kūrma nāḍī*, whose function is to stabilise the body and the mind; and *saṁkhiṇī nāḍī*, which terminates at the genital organs and carries the essence of food.

Nāga — नाग — snake; serpent; naked; heretic

Nagara — नगर — city; town

Naigama-naya — नैगमनय — the universal-particular (or teleological) standpoint

1. According to Jainism, a *naya* is a particular viewpoint or opinion. In this case, the viewpoint considers both the universal and the specific aspects of an entity. It signifies that the particular aspect must consider the universal aspect and vice versa. Thus, a synthesis of the two aspects is enjoined. This averts asserting either absolute identity or absolute distinction.

2. Another interpretation of this standpoint is that it relates to the purpose of a given action or actions. Thus, one says, "I am cooking" instead of saying, "I am cutting the vegetables, heating the water, etc." All the individual acts are controlled by a single purpose—i.e., cooking food.

Naimittika — नैमित्तिक — occasional

Naimittika-karma — नैमित्तिककर्म — occasional duties to be performed on special occasions like the full moon, new moon days, etc. (see *karma*)

Nairātmya — नैरात्म्य — nonsoul; no substance in anything

Nairātmya-vāda — नैरात्म्यवाद — the doctrine of no-self according to Buddhism

1. The term *nairātmya* is negative and tells "what an object is not." Thus, there is no self-sustaining substance apart from the attributes or sense data of any object, conscious or nonconscious.

Naiṣkarmya — नैष्कर्म्य — freedom from action (*karma*) and its influence

1. According to Advaita Vedānta, disinterested and dedicated action, selfless service, which serves to purify the mind and thus serve as an auxiliary to liberation.

Naiṣṭhika-brahmacārin — नैष्ठिकब्रह्मचारिन् — one vowed to celibacy; eternally established in the Absolute (Brahman)

Naivedya — नैवेद्य — food offered to an image of God

Nakṣatra — नक्षत्र — star; heavenly body; asterism or constellation

1. According to Hindu astrology there are twenty-seven asterisms: *aśvinī, bharaṇī, kṛttikā, rohiṇī* (*brāhmī*), *mṛga-śiras* (*āngrahā yaṇī*), *tiruvādirai, punarpūśam, pūśam, āyilyam, maghā, pūram, uttarāṣ, hasta, citrā, svātī, viśakhā* (*rādhā*), *anuśam, kettai, mūla, pūrādam, utrādam, tiruvoṇam, avittam, sadayam, pūrattadi, utrattadi, revatī,*

Nāma — नाम — name (from the verb root *nam* = "to honor")

1. According to Jainism, it is one of the eight main types of action (*karma*). In itself, it is of one hundred and three types. They all have to do with personality making. They are subdivided into four groups: collective types (*piṇḍa-prakṛti*); individual types (*pratyeya-prakṛti*); self-movable body (*trāsadasaka*); and immovable body (*sthāvara-daśaka*).

2. According to Buddhism, one of the names for the four elements (because they are objects of name).
3. According to Advaita Vedānta, every appearance consists of name and form (*nāma* and *rūpa*).
4. *The Name* is a referent to the Divine. God's various names are employed in chanting sacred hymns. Note the *Ṛg Veda* hymn "The One Being the wise call by many names—*ekam sad viprā bahudhā vadanti.*"

Nāmadheya — नामधेय — a portion of the Veda whose words have the appearance of a name of an action and yet are capable of another interpretation

Nāmarūpa — नामरूप — "name and form"

1. According to Buddhism, one line of the causal chain of dependent origination. It provides the support for the six fields of contact (*āyatana*) and in turn is dependent itself on consciousness (*vijñāna*). "Name" is said to be the three groups (sensation, perception, and predisposition); and "form" is the four elements and forms derived from the four elements.
2. In the Upaniṣads, the term is used in the sense of determinate forms and names as distinguished from the indeterminate indefinable reality.
3. Advaita Vedānta uses the term to indicate the phenomenally existent (*vyāvahārika*) universe.
4. See *pratītyasamutpāda.*

Namaskāra — नमस्कार — greeting (in a spirit of worship); "I bow to you"; the act of invoking "not-me" (but Thou); salutation; obeisance (from *na* = "not" + *ma* = "mine" + *kāra* = "to do"

Nānājīva-vāda — नानाजीववाद — the theory of the plurality of selves

Nandi — नन्दि — "the joyful"; bull; Śiva's vehicle

1. Lord Śiva's vehicle (*vāhana*). A white bull with a black tail. He symbolizes the ideal devotee. He is said to be in constant communion with Lord Śiva.

Nara — नर — man; human; incarnation of Viṣṇu (from *nara* = "man, humanity")

Nārada — नारद — a famous son of Brahmā and sage in the Purāṇas

1. A divine *ṛṣi,* or seer, a great devotee and servant of Viṣṇu. He is represented as a messenger between God and human beings. He is

thought to be the inventor of the lute (*vīṇā*). He appears in many of the Purāṇas and is the author of the *Nārada Bhakti Sūtras*, the authoritative text on Bhakti Yoga.

Naraka — नरक — hell; "pertaining to the human"

1. There are various hells: *put*—the childless hell; *avīci*—hell for those awaiting reincarnation; *saṁhāta*—for general evildoers; *tāmisra*—where the real gloom of hell begins; *ṛjīṣa*—where torments attack; *kuḍmala*—the worst hell for those who will be reincarnated; *talātala*—the bottomless pit, the eternal hell of indescribable tortures and pain for those who have no hope of reincarnation. (See *loka* and *tala*.)

Nāraki — नारकि — hell being (see *jaṅgama*)

Nārāyaṇa — नारायण — "God in humanity"; incarnate divinity (from *nara* = "humanity" + *ayana* = "path or going" + *i* = "to go"; or from *nāra* = "products of the Self" + *āyaṇa* = "abode"—i.e., the abode of all beings; or from *nara* = "water" + *ayana* = "moving"—i.e., he who lies upon [or moves] the ocean of consciousness); name for Lord Viṣṇu

1. The Godhead in humanity. Incarnate Divinity. The sole refuge of all creatures. The Universal Abode. One who has made the causal waters his abode. One who is the abode of all human beings. One who has made the hearts of human beings his abode. One who is the final goal of everyone.
2. A name for Viṣṇu; often depicted as reclining on the milky ocean with the serpent Śeṣa as his couch. The sole refuge of all creatures.

Nāśa — नाश — annihilation; destruction

Nāsadīya — नाददीय — title of a very famous *Ṛg Veda* hymn depicting the Absolute as impersonal

1. It begins, "At first there was neither Being nor nonbeing. There was not air nor yet sky beyond. What was its wrapping? Where? In whose protection?"

Nāstika — नास्तिक — atheist; heretic; one who denies the Vedic authority; heterodox

1. Those systems of Indian philosophy (Jainism, Buddhism, and Cārvāka) which neither regard the Vedas as infallible nor try to establish their own system's validity on their authority. Sometimes it is said that there are six heterodox systems in contrast to the six orthodox systems. These six *nāstika* systems include the Cārvāka and

Jainism, and Buddhism is split into its four main schools, Vaibhāṣika, Sautrāntika, Yogācāra, and Mādhyamika. (See *āstika*.)

Nāstikaya — नास्तिकय — nonextended real

1. According to Jainism, time is the only substance which has no body.
2. See *āstikāya* and *kāla*.

Naṭarāja — नटराज — "king of dance"; Lord of dance; name of Śiva (from *naṭa* = "dancer" + *rāja* = King")

1. An epithet of Śiva, referred to as the dancing Siva. The object of His dance is to free all souls from the fetters of illusion. The whole cosmic play, or *līla*, is the dance of Śiva. All movements within the cosmos are His dance. He sets into motion the creation of the world, and when the time comes, also destroys all names and forms through His dancing.

Nātha — नाथ — "lord"; ruler; protector

1. A lineage of *yogis* known for their extraordinary powers.

Nāṭya — नाटय — dance; dramatic art

Navavidhā bhakti — नवविधाभक्ति — the nine forms of devotion

1. These are listening to God's glory (*śravaṇa*), singing God's praise (*kīrtana*), contemplating the Lord (*smaraṇa*), worshipping the Lord's feet (*pādasevana*), worshipping the Lord (as in a image) (*arcana*), waiting on the Lord as a servant (*dāsya*), fellowship with the Lord (*sakhya*), and offering oneself totally to the Lord (*ātmanivedana*). (See *bhakti*.)

Naya — नय — standpoint; opinion

1. According to Jainism, a particular opinion or viewpoint is called *naya*. Each standpoint is a partial truth about an entity. It is the knowledge of a thing in a particular context or relationship. It may be divided into two kinds: *artha-naya*, and *śabda-naya*. *Artha-naya* is concerned with the meaning of objects, is further subdivided into *naigama*, *saṅgraha*, *vyāvahāra*, and *ṛjusūtra*. *Śabda-naya*, concerned with the meaning of words is further subdivided into *śabda*, *samābhi-ruddha*, and *evaṁbhūta*. (See each term listed separately.) *Naya* has also been divided into two categories: *dravya-artha*, which considers an object from the standpoint of substance, and *paryāyārthika-naya*, which considers an object from the standpoint of its modifications and conditions. The former views of manifold qualities and characteristics of an object is a unified while—e.g., "a book"—while the latter views these aspects separately—e.g., "paper, ink, binding, etc."

Nayābhāsa — नयाभास — fallacy of viewpoint; false standpoint

1. According to Jainism, any one viewpoint which regards itself as absolutely true to the exclusion of all other viewpoints is fallacious. The Jainas regard any one viewpoint as but one of an infinite number of ways to view a thing. Any one viewpoint is true in a limited sense and under limited conditions. This idea led to the Jaina doctrine of *syād-vāda*. (See *naya* and *syād-vāda*.)

Nāyanmār — नायन्माऱ् — the sixty-three Śaivite saints (or *Nāyanārs*)

1. Also known as *aḍiyār*, these saints lived and demonstrated the way of devotion to Śiva. Foremost among them were Māṇikkavācakar, Tirujñānasambandhar, Tirunāvukkarasar, and Sundaramūrti Nāyanār.

Naya-niścaya — नयनिश्चय — perfect vision or knowledge of a thing in a particular context

1. According to Jainism, it is of two types: *aśuddha-niścaya*, or the knowledge of an object minus its attributes, and *śuddha-niścaya*, or the knowledge of an object in its conditional stages.

Naya-vāda — नयवाद — the theory of relative pluralism in Jainism (see *naya* and *nayābhāsa*)

Neti-neti — नेति नेति — "not this, not this" (not such, not such) (from *na* = "not" + *iti* = "thus")

1. Yājñavalkya said, "The Self (Ātman) is not this, not this" (*Bṛhadāraṇyaka Upaniṣad*, 5.5. 15).
2. The ultimate Reality cannot be described by any positive means, according to Advaita Vedānta, because conceptual thought is always limited to the finite. Thus, the most appropriate way to indicate it is to say, "not this, not this."

Nibandha — निबन्ध — bandage; composition; binding; ritual handbook; compendium (from the root *bandh* = "to bind" + *ni* = "down")

1. A term used to indicate the ritual codification of a particular lineage or tradition and to supply its liturgy. Another name for this is *paddhati*.

Nidāna — निदान — cause of disease (from *ni-dā* = "to bind down")

1. The method of the cause-and-effect relation.

Nidarśana — निदर्शन — exemplification; application

1. One of the members of a five-membered syllogism. (See *udāharaṇa.*)

Nidarśanābhāsa — निदर्शनाभास — fallacy of the example

Nididhyāsana — निदिध्यासन — meditation; contemplation; profound and continuous meditation

1. According to Advaita Vedānta, it removes the contrarywise tendencies of the mind. It is one of the principle aids to liberation. (See *mukhya-antaraṅga-sādhana.*)
2. It is a continuous, unbroken stream of ideas of the same kind as those of the Absolute (Brahman).

Nîdidhyāsitavya — निदिध्यासितव्य — "that should be meditated upon (Brahman)"

Nidrā — निद्रा — sleep (from the verb root *drā* = "to sleep" + *ni* = "down, into")

1. According to the Yoga school, sleep is the modification of the mind (*citta*) which is the substratum of the knowledge of absence of any thing. Due to a preponderance of inertia (*tamas*) in its fluctuation (*vṛtti*), there is no modification of waking or dreaming. However the state is still a modification, for, upon waking, one has the consciousness that one has slept well.

Nigama — निगम — Veda; authoritative scripture

Nigamana — निगमन — conclusion

1. The last member of a five-membered syllogism. It states the original thesis as having been proved; e.g., "therefore, the hill has fire." See *anamāna.*

Nigantha — निगन्थ — see *nirgrantha*

Nighaṇṭu — निघण्टु — a vocabulary

Nigrahasthāna — निग्रहस्थान — refutations; vulnerable points

1. A term relating to debates and one of the sixteen categories of the Nyāya system. It means the exposure of the opponent's argument as involving self-contradiction, inconsistency, etc., by which the opponent is conclusively defeated.
2. See *padārtha* and chart no. 6.

Niḥsambodha — निःसम्बोध — indeterminate consciousness

Niḥśreyasa — निःश्रेयस — release; freedom from action (*karma*); salvation; highest good

1. A Vaiśeṣika term for liberation. (See *mokṣa.*) It is attained through righteousness or correct living (*dharma*).
2. According to Nyāya, it is the highest good which is attained through a knowledge of the sixteen categories.

Nīja — नीज — perception without sense organs

1. According to Jainism, perception without sense organs is of two types: (i) imperfect (*vikala*), or *avadhi* and *manaḥparyāya jñāna*; and (ii) perfect (*sakala*), or *kevala-jñāna.*
2. See *pratyakṣa* per Jainism.

Nikāya — निकाय — collection; heap

1. The collection of the Buddhist *sūtras* are named thus. (See chart no. 2.)

Nikṣepa — निक्षेप — the study of words to see their implications

1. According to Jainism, its function is to analyze and understand the exact content of words in terms of meaning and usage. It has four aspects: primary (*pradhāna*), secondary (*apradhāna*), imagined (*kalpita*), and unimagined (*akalpita*). It is of four types: that which refers to proper names (*nāma-nikṣepa*), that which refers to the meaning of an object with reference to time (*dravya-nikṣepa*), that which refers to the meaning of a word (*sthāpana-nikṣepa*), and that which refers to the meaning of the nature of an object (*bhāva-nikṣepa*). It also means *śaraṇāgati.* (See *nyāsa.*)

Nīlā — नील — blue; dark blue

Nīḷā — नीला — one among the three consorts of Lord Viṣṇu; a Goddess

Nimeṣa — निमेष — twinkling of an eye; moment; closing up

1. A unit of time. (See *kāla.*)

Nimitta — निमित्त — concomitant; instrumental; efficient; cause; mysterious cause; appearance; sign; substance

Nimitta-kāraṇa — निमित्तकारण — the instrumental cause; the efficient cause

1. For example, the loom is the instrumental cause of the cloth. (See *kāraṇa.*)

Nirākāra — निराकार — without form

Nirākāra-upayoga-jñāna — निराकार उपयोगज्ञान — apprehension

1. According to Jainism, it is one of the two types of understanding. (See *upayoga.*)

Nirālambana — निरालम्बन — without support; independent of anything else

Nirañjana — निरञ्जन — without blemish

Nirapekṣa — निरपेक्ष — independent; free from desire

Niratiśaya — निरतिशय — unsurpassed

Niravadhikaiśvarya — निरवधिकैश्वर्य — infinite glory

Niravadya — निरवद्य — faultless

Niravayava — निरवयव — partless

Nirbīja — निर्बीज — attributeless

Nirdeśa — निर्देश — definition; discrimination

1. Discrimination is of three kinds: *svabhāva-nirdeśa* (natural preceptual discrimination); *prayoga-nirdeśa* (actual discrimination as present, past, and future); and *anusmṛti-nirdeśa* (reminiscent discrimination referring only to the past). The senses only possess the first type, while the mind performs the latter two types of discrimination.

Nirgrantha — निर्ग्रन्थ — those who have been freed from fetters

1. A name for the Jainas in early Sanskrit classical literature.
2. The Pāli classics of Buddhism called the Jainas *Nirgranthas.*

Nirguṇa — निर्गुण — attributeless; devoid of qualities; without attribute; the formless

Nirguṇopāsana — निर्गुणोपासन — meditation on the attributeless Absolute (Brahman)

Nirhetuka-kaṭākṣa — निर्हेतुककटाक्ष — unconditioned or operative grace

Nirjarā — निर्जरा — the destruction of *karma* particles

1. According to Janism, there are two stages in the shedding of material (*karma*) particles from the individual. *Bhāva-nirjarā* refers to the modifications caused in the individual as a consequence of which there is a partial disappearance of *karma* particles. This is also of two types: *avipāka* or *akāma-bhāva-nirjarā,* wherein the particles are automatically destroyed after enjoyment, and *vipāka* or *sakāma-bhāva-nirjarā*, wherein the particles are destroyed even before enjoyment is finished. *Dravya-nirjarā* refers to the actual destruction of *karma* particles residing in the individual.
2. *Devas* or "the ever-shining ones."

Nirmāṇa-kāya — निर्माणकाय — see *trikāya*

Nirmāṇa-śakti — निर्माणशक्ति — the power to project; a power belonging to illusion (*māyā*)

Nirṇaya — निर्णय — "establishing"; decisive knowledge; conclusion; ascertainment; confirmation

1. One of the sixteen categories of the Nyāya system. It is the conclusion one arrives at as a result of deliberation (*tarka*).
2. See *padārtha* and chart no. 6.

Nirodha — निरोध — negation; cessation; restriction (from the verb root *rudh* = "to obstruct, arrest, avert," + *ni* = "down or into")

1. According to Buddhism, it is of two types: space (*ākāśa*) and extinction (*nirvāṇa*).
2. According to Sāṅkhya, immediately before liberation occurs the mind (*citta*) is in a state of cessation (*nirodha*).
3. According to Yoga, "restriction." It is both a process and a state of restriction. It is of four types: *vṛtti, pratyaya, saṁskāra*, and *sarva nirodha.*

Niruddha — निरुद्ध — restricted; restrained

Nirukta — निरुक्त — definition; etymology; the work of Sage Yāska.

1. One of the limbs of the Veda (*Vedāṅga*). It consists of the science of etymology.

Nirupādhika — निरुपाधिक — unconditioned

1. In the theistic systems, God is called *nirupādhika-bandhu* (an unconditioned relative).

Nirupādhi-pratibimba — निरुपाधिप्रतिबिम्ब — "reflection where there is no medium"

1. The reflection theory of the Dvaita Vedānta school.

Nirupādhi-śeṣa — निरुपाधिशेष — a state of perfection (*nirvāṇa*) in which there is complete extinction of all impressions

Nirūpaka — निरूपक — correlating; correlated

Nirūpita-svarūpa-dharma — निरूपितस्वरूपधर्म — qualities which abide in the Lord

1. According to Viśiṣṭādvaita Vedānta, they are six in number: knowledge (*jñāna*), strength (*bala*), dominion (*aiśvarya*), might (*śakti*), energy (*vīrya*), and splendor (*tejas*). (See *svarūpa-nirūpaka-dharma.*)

Nirūpya-nirūpaka-sambandha — निरूप्यनिरूपकसम्बन्ध — the relation between the determined and the determinent

Nirvacana — निर्वचन — explanation; etymological derivation; definite predication; elucidation

Nirvāṇa — निर्वाण — extinction; perfection; the Great Peace; "blowing out"; "cooling" (from the verb root *vā* = "to blow" + *nir* = "out")

1. According to Buddhism, it is the goal of life.
2. According to Theravada Buddhism, it is nonconditional *dharma* (*asaṁskṛta-dharma*).
3. According to Hīnayāna, it is the eradication of the craving that causes rebirth. It is an overcoming of the wheel of birth and death (*saṁsāra*), and a final exit from the world of becoming.
4. According to the Mahāyāna, it is becoming conscious of one's own suchness. In this school, perfection (*nirvāṇa*) equals the world of birth and death (*saṁsāra*). Its four characteristics are bliss, permanence, freedom, and purity.
5. In the Hīnayāna interpretation, perfection (*nirvāṇa*) must be created, while according to the Mahāyāna, it is one's very essence.
6. The Mahāyāna divides perfection (*nirvāṇa*) into active (*apratiṣṭhita*) and static (*pratiṣṭhita*).
7. It is a state of peace and the Buddha said that it is unknown, unique, uncreated, and uncultured.

8. Its two divisions: perfection (*nirvāṇa*), in which some impressions remain due to rebirth (*sopādhi-śeṣa*), and *nirvāṇa*, in which there is complete extinction of all impressions (*nirupādhi-śeṣa*).
9. Yoga describes it as *citta-vṛtti-nirodha* or the cessation of all mental activities.
10. It has been called unborn, absolute freedom, unconditional, *tathātā* or suchness, unchangeable, indescribable. *Dharma-kāya*, nonattachment to either being or nonbeing.

Nirveda — निर्वेद — regret and repentance

1. There is a section, *Nirvedakārikāḥ*, in the beginning of the *Āhnikakārikāḥ* of Vaṅgi Vaṁśeśvara (Viśiṣṭādvaita Vedānta).

Nirvicāra — निर्विचार — "without enquiry"

1. When the mind concentrates on the subtle essence of the elements (*tanmātra*) and is one with them without any notion of their qualities, it is called this. It is a state of concentration according to the Yoga school. (See *vicāra*.)

Nirvikalpa — निर्विकल्प — indeterminate; nonconceptual; the highest state of *samādhi*, beyond all thought, attribute, and description (see *samādhi*)

1. A type of unifying concentration (*samādhi*).
2. A type of perception (*pratyakṣa*).

Nirvikalpaka-pratyakṣa — निर्विकल्पकप्रत्यक्ष — "indeterminate perception"; or cognition of the object for the first time.

1. According to Nyāya-Vaiśeṣika, it is perception of an object isolated and altogether uncharacterized. It is a preliminary cognition which is only logically deduced from a fundamental postulate of the system. All complex things are explained as the putting together of simples constituting them. However, such simples, cannot be directly cognized. (See *pratyakṣa*.)
2. According to Mīmāṁsā, the knowledge one first gains in perception is quite vague and indefinite. However, unlike the Nyāya-Vaiśeṣika conception, this knowledge is not a theoretical supposition. It is part of the perception process itself, serves a purpose, and can even be acted upon.
3. According to Viśiṣṭādvaita Vedānta, perceptual experience is called *nirvikalpaka* when an object is experienced for the first time. According to it, all experience involves judgment and it is merely a case of primary presentation or subsequent apprehension.
4. According to the Buddhists, indeterminate perception is the only kind of perception. An object, when it is perceived, is unique, and

any name, universal, etc., added to this perception is added by the mind.
5. According to the Advaita Vedāntins, indeterminate perception is knowledge which does not apprehend any relatedness of the substantive and its qualifying attribute. Thus it is not necessarily the first or initial perception but any perception which is indeterminate.

Nirvikāra — निर्विकार — without transformation or change; changeless

Nirviśeṣa — निर्विशेष — without difference; attributeless; undifferentiated

Nirvitarka — निर्वितार्क — a concentration on objects without any notion of their names and qualities.

1. According to the Yoga school, it is a state of concentration.

Nisargaja — निसर्गज — natural

Niścaya — निश्चय — determination; resolve

Niścayajñāna — निश्चयज्ञान — determinate knowledge

Niṣedha — निषेध — negative command; prohibition

1. According to Mīmāṁsā, it is an injunction stating what one should not do. By avoiding such actions, an individual can purify him/herself and become eligible for the attainment of heavenly bliss.

Niṣkala — निष्कल — partless; undivided; complete

Niṣkama-karma — निष्कामकर्म — dedicated action; disinterested action; desireless action

1. Action dedicated to the Divine without any personal desire for the fruits of one's labor. It purifies the mind and is a remote auxiliary to the path of knowledge (according to Advaita Vedānta). It is activity engaged in as dedication and worship.
2. Some aver that it is the central teaching of the *Bhagavad Gītā*. It is to act according to God's will; to be a successful instrument in the divine hands through complete identity with the Divine. In doing action thus, one relinquishes the desire for any fruits of such action.

Niṣkampa-pravṛtti — निष्कम्पप्रवृत्ति — unfaltering effort

Niṣkriya — निष्क्रिय — actionless; inactive; beyond all activities

Niṣphala — निष्फल — fruitless; without result

Niṣprapañca — निष्प्रपञ्च — transphenomenal; acosmic view of the Absolute

Niṣprapañci-karaṇa-niyogavādin — निष्प्रपञ्चिकरणनियोगवादिन् — one who believes in the theory of liberation as cosmic dissolution

Niṣvabhāvatā — निष्वभावता — devoid of nature; devoid of existence

1. According to Buddhism, qualities (*dharma*) are devoid of nature.

Nīti — नीति — rules for ethical living

Nitya — नित्य — permanent; eternal; unchanging

1. According to Nyāya-Vaiśeṣika, the size of the atoms, ether, time, space, mind, and the Self (Ātman) is eternal.

Nitya-dharma — नित्यधर्म — eternal attributes (of a substance)

Nitya-doṣa — नित्यदोष — permanent defect

1. According to Nyāya-Vaiśeṣika, there is a distinction between permanent defect (a defect, which, when rightly detected, always vitiates the *probans*) and occasional defect (*anitya-doṣa*) (a defect, which, when rightly detected, vitiates the *probans* only under certain circumstances).

Nitya-guṇa — नित्यगुण — eternal quality

Nitya-karma — नित्यकर्म — obligatory Vedic duties; categorical imperative

1. According to the Mīmāṁsakes, they produce no specific fruits, though if these actions are not performed, they produce demerit or sin. This theory is denied by the Advaita Vedāntins. The Advaitins claim that omission of these actions does not produce sin. *Nitya-karmas* are the regular rites which are to be performed daily—e.g., the daily fire sacrifice (*agni-hotra*), etc.

Nitya-naimittika-karma — नित्यनैमित्तिककर्म — obligatory and occasional rites

1. These are two of the positive commands in the Veda. Obligatory duties are to be performed daily and do not depend upon the option of an individual. Occasional rites are rituals which should be observed on certain occasions—e.g., the ceremonial bath to be taken during eclipses. The performance of these two types of rites does not lead

to any merit but, according to the Mīmāṃsakas, their nonperformance will result in demerit.

Nitya-prāpta — नित्यप्राप्त — eternally realized

Nitya-saṁsārin — नित्यसंसारिन् — eternally transmigrating individual

1. According to Dvaita Vedānta, these are individuals who are tied down to the cycle of birth and death forever. They are action (*rajas*) dominated and can never obtain liberation. (See *svarūpa-traividhyā.*)

Nitya-śarīra — नित्यशरीर — eternal body

1. According to Viśiṣṭādvaita Vedānta, these are the bodies of God and of eternally liberated individuals.

Nitya-sūri — नित्यसूरि — ever free; eternal individual

1. According to Viśiṣṭādvaita and Dvaita Vedānta, these are individuals which are ever free. (See *jīva.*)

Nitya-vibhūti — नित्यविभूति — eternal manifestation

1. According to Viśiṣṭādvaita Vedānta, this is the eternal, self-luminous, immaterial, infinite realm beyond primordial Nature (*prakṛti*) and its three qualities (*guṇa*). It is the "material" out of which the bodies of Īśvara, eternals, and liberated beings are made. The five powers (*śaktis*) of *sarva*, *nivṛtti*, *viśva*, *puruṣa*, and *parameṣṭhin* comprise its nature. With the aid of *śuddhasattva* which has only purity (*sattva*) characterizing it, *nityavibhūti* is a type of supernature. It is matter without the latter's mutability.

Nivartaka-anupapatti — निवर्तकानुपपत्ति — the untenability of that which removes (i.e., knowledge)

1. One of the seven untenables of Rāmānuja in his criticism of the Advaita Vedānta concept of ignorance (*avidyā*). (See *sapta-vidha-anupapatti.*)

Nivartaka-jñāna — निवर्तकज्ञान — knowledge which removes error

Nivṛtti — निवृत्ति — negation; the path of turning away from activity; involution; withdrawal (from the verb root *vṛt* = "to turn" + *ni* = "back")

1. An infolding or a flowing-back-inwards of that which is outwardly manifested.
2. According to the Vaiśeṣika school, it is the effort to get rid of something.

3. According to the *Bhagavad Gītā*, duty (*dharma*) as taught in the Veda is twofold: of the form of active involvement in the world (*pravṛtti*) and the form of turning away from activity (*nivṛtti*). It is by the latter, or renunciation, that one will gain liberation.
4. See *nitya-vibhūti*.

Nivṛtti-anupapatti — निवृत्ति अनुपपत्ति — the untenability against release.

1. One of the seven untenables of Rāmānuja in his criticism of the Advaita Vedānta concept of ignorance (*avidyā*). (See *sapta-vidha-anupapatti*.)

Niyama — नियम — observance; discipline

1. Daily observances recommended for the practice of *yoga*—i.e., cleanliness, contentment, and mental and physical discipline. (See *yama*.)
2. The second limb of Patañjali's kingly *yoga* (*rāja-yoga*) which comprises five positive virtues. These are purity (*śauca*), contentment (*santoṣa*), austerity (*tapas*), study (*svādhyāya*), and devotion to God (*Īśvara-praṇidhāna*). (See *aṣṭāṅga-yoga*.)
3. The process of "going on."

Niyama-vidhi — नियमविधि — restrictive injunction

1. This is an injunction where, when a thing could have been done in a number of ways, an order is given by the Veda restricting one to follow some definite alternative. For instance, though the chaff from the corn could be separated even by the nails, the order that "corn should be threshed" restricts one to threshing as the only accepted action.
2. See *vidhi*.

Niyamena-ādheyatva — नियमेन अधेयत्व — the body is defined as that which the individual (soul) controls

1. This is an example given to illustrate the concept of inseparable relation (*apṛthak-siddhi*) according to Viśiṣṭādvaita Vedānta.

Niyamena-prakāra — नियमेन प्रकार — invariable mode; restrictive adjunct

Niyamena-śeṣatva — नियमेन शेषत्व — the body is defined as that which the individual (soul) utilizes for its own ends

1. This is an example given to illustrate the concept of inseparable relation (*apṛthak-siddhi*) according to Viśiṣṭādvaita Vedānta.

Niyamena-vidheyatva — नियमेन विधेयत्व — the body is defined as that which the individual (soul) supports

1. This is an example given to illustrate the concept of inseparable relation (*apṛthak-siddhi*) according to Viśiṣṭādvaita Vedānta.

Niyāmya — नियाम्य — controlled

Niyantā — नियन्ता — the controller

Niyantṛ — नियन्तृ — ruler; controller

Niyata — नियत — invariable; immutable; unchangeable

Niyata-pūrva-vṛtti — नियतपूर्ववृत्ति — invariable antecedent

Niyata-vipāka — नियतविपाक — fruition of action restricted to one life

Niyati — नियति — restriction (as regards to space); a cause of limited understanding (from *ni* = "down" + the verb root *yam* = "to restrain")

1. One of the five constrictors (*kañcuka*). It is the power that limits the universal condition of all-pervasiveness or omnipresence; therefore, it is the cause of limitation with regard to space and cause. It connects specific causes to specific effects. (See *pañca-kañcuka*.)
2. According to Kashmir Śaivism, this is one of the impure categories (*tattva*) which envelop the individual and make for its finitude.
3. According to Jainism, necessity. There are five conditions which create diversity: time, nature, necessity, activity, and desire to be and act.

Niyoga — नियोग — to fasten; tie; apply; command; order

Niyogakārya — नियोगकार्य — what is to be accomplished, as per an injunction

1. According to Mīmāṃsā, the Veda has injunction (*niyoga*) as its sole purport. Advaita Vedānta denies and attempts to refute this claim.

Nodana — नोदन — push; upward or side motion

Nṛsimha — नृसिम्ह — man-lion; an incarnation of Viṣṇu (see *avatāra*)

Nṛtya — नृत्य — dance

Nyāsa — न्यास — renunciation; laying down; placing; imprinting; casting; purifying

1. A ritual process in which parts of the human body and deities and mystic diagrams are identified in order to form a series of microcosmic and macrocosmic relationships.
2. *Nyāsa* includes (1) *jīva-nyāsa*—infusing the life of the deity into one's body; (2) *mātrikā-nyāsa*—placing the fifty letters of the Sanskrit alphabet into one's body; (3) *ṛṣi-nyāsa*—saluting various deities associated with various parts of the body; and (4) *ṣaḍaṅga-nyāsa*—establish power in the six limbs; all of which distributes power in the body, creating a new inner and outer reality for oneself.

Nyāya — न्याय — logic; axiom; logical reasoning; rule; method; syllogism

1. An orthodox (*āstika*) school of Indian philosophy. Its founder was Gautama; its *vārttika-kāra* was Uddyotakara; and its *bhāṣya-kāra* was Vātsyāyana. It is primarily a school of logic and epistemology. It has been defined as a critique of the categories through means of valid knowledge. It is also referred to by the names *ānvīkṣikī* and *tarka.*
2. The Nyāya school holds a philosophy of logical realism. The distinctive contribution of this school is its fashioning of the tools of enquiry and its formulation of the technique of argumentation.

Nyāya-prasthāna — न्यायप्रस्थान — "the foundatin of logic or reasoning"; a name for the *Brahma-sūtra*

1. It is so called because it sets forth the teachings of Vedānta in a logical order.

Nyāyāvayava — न्यायावयव — component of a syllogism

O

Ojaḥ — ओजः — vitality; luster; splendor; energy; spiritual energy; the sexual fluid is converted into *ojas* in the course of *yoga* when continence is practiced (from the verb root *vaj* = "to be strong")

Om — ओम् — the Word; the *praṇava*; the Eternal

1. All words are said to be but various forms of the one sound—*om*—according to the Upaniṣads. It represents the Divine and the power of God. It is the sound symbol for the ultimate Reality.
2. The three letters (*mātra*)—*A, U,* and *M*—represent, respectively, the outer, the inner, and the superconscient states of consciousness and the waking, dream, and deep-sleep states. And beyond these is the modeless fourth (*a-mātrā*), which is the Self, according to Advaita Vedānta.

Oṣadhi — ओषधि — medicinal plant

P

Pāda — पाद — part; chapter; foot; a type of significatory power of words

1. *Vaiśvānara, taijasa, prajñā,* and *turīya* are the four quarters (*pāda*) of the Self as described in the *Māṇḍūkya Upaniṣad.* The first three are parts and the fourth is the whole.
2. It means "a quarter," as originally it referred to the four feet of an animal. Thus, there are four parts to the Self or four parts to a verse, etc.
3. Sometimes it is used as an honorific ending, applied to form titles of individuals—e.g., Pūjyapāda.
4. See *karmendriya.*

Padaikavākyatā — पदैकवाक्यता — the syntactic unity of a word to a sentence (see *eka-vākyatā*)

Padārtha — पदार्थ — category; objects of experience

1. According to Jainism, there are two main categories: individual soul (*jīva*) and nonsoul (*ajīva*). The individual soul is an extended, conscious, immaterial substance. The nonsoul is divided into time (*kāla*), space (*ākāśa*), medium of motion (*dharma*), medium of rest (*adharma*), and matter (*pudgala*). All these except time are extended, nonconscious substances. Time has no parts and thus is not extended.
2. According to Nyāya, there are sixteen categories: means of valid knowledge (*pramāṇa*), objects of valid knowledge (*prameya*), doubt (*saṁśaya*), purpose (*prayojana*), instances (*dṛṣṭānta*), established conclusion (*siddhānta*), members of a syllogism (*avayava*), *reductio ad absurdum* (*tarka*), arguing (*jalpa*), decisive knowledge (*nirṇaya*), arguing for truth (*vāda*), mere destructive argument (*vitaṇḍā*), fallacious reasons (*hetvābhāsa*), quibbling (*chala*), specious and unavailing objections (*jāti*), and vulnerable points (*nigraha-sthāna*).
3. According to Vaiśeṣika, there are seven categories: substance (*dravya*), quality (*guṇa*), activity (*karma*), generality (*sāmānya*), particularity (*viśeṣa*), inherence (*samavāya*), and nonexistence (*abhāva*). These are defined as what can be known (*jñeya*) or validly cognized (*prameya*), and names (*abhidheya*).
4. According to Sāṅkhya, there are two basic categories: spirit (*puruṣa*) and matter (*prakṛti*). The former is conscious, nonactive, unchanging, pure, and many. The latter is nonconscious, active, ever changing, and one.
5. According to Prābhākara Mīmāṃsā, there are eight categories: substance (*dravya*), quality (*guṇa*), action (*karma*), generality (*sāmān-*

ya), dependence (*paratantratā*), potency (*śakti*), similarity (*śādṛśya*), and number (*saṅkhyā*).

6. According to Bhāṭṭa Mīmāṃsā, there are five categories: substance (*dravya*), quality (*guṇa*), action (*karma*), generality (*sāmānya*), and nonexistence (*abhāva*).
7. According to Viśiṣṭādvaita Vedānta, there are two categories: substance (*dravya*) and nonsubstance (*adravya*). The substances are six: primal matter (*prakṛti*), time (*kāla*), pure matter (*śuddha-sattva*) or *nitya-vibhūti*), attributive consciousness (*dharma-bhūta-jñāna*), individual soul (*jīva*), and God (Īśvara). These nonsubstances are ten: the five qualities of the elements—sound, touch, color, taste, and smell; the three qualities (*guṇa*) of primordial Nature (*prakṛti*)—*sattva*, *rajas*, and *tamas*; potency (*śakti*); and conjunction (*saṁyoga*).
8. According to Dvaita Vedānta there are ten categories: substance (*dravya*), quality (*guṇa*), action (*karma*), generality (*sāmānya*), particularity (*viśeṣa*), qualified (*viśiṣṭa*), whole (*aṁśīn*), power (*śakti*), similarity (*sadṛśya*), and nonexistence (*abhāva*).
9. According to Śaiva Siddhānta, the main categories are three: God (*pati*), individual soul (*paśu*), and bonds (*pāśa*).
10. According to Advaita Vedānta, there are two empirical categories: spirit (*cit*) and nonspirit (*acit*). From the Absolute standpoint, there is only the Absolute (Brahman).
11. According to Kashmir Śaivism, there are thirty-six categories: *Śiva, Śakti, Sadaśiva or Sādākhya, Īśvara, ṣaḍ-vidyā,* the power of obscuration (*māyā*), time (*kāla*), spatial restriction (*niyati*), attachment (*rāga*), knowledge (*vidyā*), agency (*kalā*), individual soul (*puruṣa*), primordial Nature (*prakṛti*), intellect (*buddhi*), individuation (*ahaṅkāra*), mind (*manas*), the five organs of knowledge (*jñānendriya*), the five organs of action (*karmendriya*), and the five gross elements (*mahā-bhūta*).
12. See charts no. 6–9.

Pādasevana — पादसेवन — worship of the Lord's feet (see *bhakti*)

Padma — पद्म — lotus; the Goddess

Padmāsana — पद्मासन — "lotus posture"

1. The most important posture for meditation, formed by sitting on the ground with the back erect, placing the right foot over the left thigh and the left foot over the right thigh. Both hands can be placed on the knee joints.

Pādodaka — पादोदक — drinking the water used to clean the *guru*'s or the *jaṅgama*'s feet

1. According to Vīra Śaivism, it is the taking of the water which is used to clean either the *guru*'s or a *jaṅgama*'s feet or the water which is used to worship the *liṅga* and drinking it as sacred *prasāda*. It is said to purify the threefold body of a spiritual aspirant.
2. See *aṣṭa-āvaraṇa*.

Pādukā — पादुका — sandals; the sandals of the *guru*

Pāka — पाक — heat; cooking; ripening; baking

Pakṣa — पक्ष — minor term; subject; *probandum*

1. It is that in which the presence of the *probandum* is not known for certain and is yet to be proved; e.g., the mountain is the *probandum* when smoke is the *probans*. It is the subject where the character is inferred, e.g., fire (the character) is inferred on the hill (the subject).
2. It is of two kinds: *sapakṣa*, a similar instance in which the *probandum* is known for certain, and *vipakṣa*, a counterexample in which the nonexistence of the *probandum* is known for certain. (See *pūrva-pakṣa*.)
3. It is one of two factors essential in an inferential process. Not only must there be the knowledge of the universal concomitance between the mark and the predicted character, but also the observation of the mark as being present in the subject (*pakṣa*). The former is called *vyāpti-jñāna* and the latter is called *pakṣa-dharmatā-jñāna*.
4. It is also known as a period of time—i.e., fourteen days (a fortnight).

Pakṣābhāsa — पक्षाभास — fallacy of the minor term or subject

Pakṣa-dharmatā-jñāna — पक्षधर्मताज्ञान — knowledge of the subject as having the mark

1. It is one of the two factors necessary for an inferential process. It is the observation of the mark as being present in the subject. It is the minor premise or that about which the assertion has been made. It must be invariable and universal for the inference to be valid.
2. See *liṅga-parāmarśa*.

Pañca-bheda — पञ्चभेद — five differences

1. According to Dvaita Vedānta, difference is fivefold: the difference between God and the individual soul; between different individual souls; between God and matter; between individual souls and matter; and between matter and matter itself (in its various forms) *prapañco bhedapañcakaḥ*.

Pañca-bhūta-viveka — पञ्चभूतविवेक — enquiry into the five elements

1. The title of the second chapter of the *Pañcadaśī* and a method which enquires into the nature of the five elements in order to demonstrate that the Real is not the objective world made of the five elements.
2. According to Advaita Vedānta, when all of the elements are denied, only existence (*sat*) remains.
3. The principle employed is: What is grosser and more external is less real then the subtler, more internal, more pervasive. As the Self is the subtlest and innermost being, it is the most supremely real, according to Advaita Vedānta.

Pañcācāra — पञ्चाचार — five codes of conduct

1. According to Vīra Śaivism, there are five ethical codes of conduct: one should daily worship the *liṅga*, remain strictly monotheistic, and admit all rules only on the basis of knowledge (*liṅgācāra*); one must work for one's livelihood, be righteous, and help others (*sadācāra*); one should see everyone as Lord Śiva (*śivācāra*); one should be humble to Lord Śiva and his devotees (*bhṛtyācāra*); and one should strive for the upliftment of all (*gaṇācāra*).
2. These are the disciplines necessary as aids which precede the six stages of consciousness (*ṣaṭsthala*).

Pañcāgnividyā — पञ्चाग्निविद्या — "knowledge of the five fires"

1. The eschatological doctrine of the five fires taught as a form of meditation is the *Chāndogya Upaniṣad.*

Pañca-kañcuka — पञ्चकञ्चुक — five sheaths; the five restrictors or constrictors; the "five obscuring coverings"

1. According to Kashmir Śaivism, there are five categories: the power of time (*kāla*), the power of natural law (*niyati*), the power of attachment (*rāga*), the power of limited knowledge (*vidyā*), and the power of limited action (*kalā*), which are called the five sheaths and which envelop the individual soul, making for its finitude. The soul, which is thus enveloped in the sheaths, is called the *puruṣa*.

Pañcakāraṇī — पञ्चकारन्नी — "five causes"

1. The five conditions involved in determining a causal condition: neither the cause nor the effect is perceived; the cause is perceived; in immediate succession the effect is perceived; the cause disappears; in immediate succession the effect disappears.

Pañca-kośa-viveka — पञ्चकोशविवेक — "enquiry into the five sheaths"

1. The title of the third chapter of the *Pañcadaśī,* it is a method em-

ployed to demonstrate that the Self is not the psycho-physical organism. The principle employed is: What is grosser and more external is less real than the subtler, more internal, more pervasive. As the Self is the subtlest and the innermost being, it is the most supremely real, according to Advaita Vedānta.

Pañca-kṛtya — पञ्चकृत्य — "fivefold activity"

1. According to Kashmir Śaivism, Śiva is said to perform five actions: creation (*sṛṣṭi*), maintenance (*sthiti*), dissolution (*saṁhāra*), obscuration (*tirodhāna*), and grace (*anugraha*).

Pañca-mahā-vrata — पञ्चमहाव्रत — the five great vows (see *mahā-vrata*)

Pañca-makāra — पञ्चमकार — the five "m's"

1. *Madya* (wine), *māmsā* (meat), *matsya* (fish), *mudrā* (parched grain), and *maithuna* (coition) are the five essential elements in the worship of the Goddess (Śakti).

Pañcāṅga — पञ्चाङ्ग — "five limbs or parts"; the traditional Indian calendar

1. The name of the traditional Hindu calendar. It includes five basic elements: *tithi, nakṣatra, karaṇa, yoga,* and *vara* (*vasara*). It is a sophisticated tool for planning. It provides precise information about unseen astrological factors, planets, and stars which influence and alter the nature of the subtle environment.

Pañcarātra — पञ्चरात्र — *Vaiṣṇava Āgama*; a system belonging to the *āgama* class; "five nights"

1. It consists of authoritative source books, according to both Viśiṣṭādvaita and Dvaita Vedānta, which are attributed to Lord Viṣṇu. Some of the more important works include *Bṛhad-brahmasaṁhitā, Jñānāmṛtasārasaṁhitā, Īśvarasaṁhitā, Pauṣkarabudhnya-saṁhitā,* and *Pādmasaṁhitā.*
2. It is a Vaiṣṇavite sect also known by the names Nārāyaṇīya, Sāttvata, Ekāntika, and Bhāgavata. They worship Vāsudeva-Kṛṣṇa, with his four emanations (*vyūha*).

Pañca-śīla — पञ्चशील — five moral precepts

1. The five moral precepts which every Buddhist lay disciple (*upāsaka*) and every monk (*bhikṣu*) must promise to observe: abstinence from injuring others (*prāṇātipāta*), stealing (*adattanādāna*), incontinence (*abrahmacarya*), lying (*mṛṣāvāda*), and temperance (*surā-maireya-pramāda-sthāna*).

Pañca-skandha — पञ्चस्कन्ध — the five aggregates (see *anumāna*)

Pañcāvayava-vākya — पञ्चावयववाक्य — a syllogism with five members

1. These are thesis (*pratijñā*), reason (*hetu*), universal proposition (*udāharaṇa*), the application (*upanaya*), and the conclusion (*nigamana*).

Pañcāyata — पञ्चायत — "council of five"; traditional Indian village government council

Pañcīkaraṇa — पञ्चीकरण — quintuplication

1. The theory that every physical object contains all the five elements in various proportions. In the Upaniṣads there was reference only to three elements, but the Vedānta extended it to five elements. (See *Brahma-sūtra* II.iv.22.) Viśiṣṭādvaita Vedānta employs this theory to explain their theory of error known as "cognition of the real" (*satkhyāti*).

Paṇḍita — पण्डित — learned individual; scholar; pundit

Pāṇi — पाणि — hand

1. One of the five organs of action. (See *karmendriya.*)

Pāpa — पाप — sin; demerit; evil

1. Actions which produce sorrow.
2. According to Jainism, one of the aspects of nonself (*ajīva*).

Pāpopadeśa — पापोपदेश — desisting from advising people to engage in agriculture which leads to the killing of insects

1. This is a limb of *anarthadaṇḍa,* which is one of the minor duties placed upon householders within Jaina ethics.

Parā — परा — higher; universal; beyond; supreme; transcendent

1. According to Sāṅkhya, it is one of the nine kinds of laziness or contentment (*tuṣṭi*). Here it refers to the idea that no exertion toward liberation is necessary because of the troubles which come of earning one's living.
2. According to Vaiśeṣika, it is a type of quality (*guṇa*) representing universality.
3. A term employed in the Upaniṣads to describe knowledge relating to Reality.
4. Generally four stages of sound are distinguished: supreme sound

(*parā*); visible sound, which can be heard as "*oṁ*" (*paśyantī*); middle sound, which refers to a variety of basic sounds (*mātṛkā*) that are very subtle (*madhyama*); and manifest sound (*vaikhāra*), which is the grossest level of sound and is what is heard in ordinary speech. (See *śabda*.)
5. See *apara*.

Parabhakti — परभक्ति — supreme devotion (from *para* = "supreme" + *bhakti* = "devotion")
1. Supreme devotion is of five types: *śānta, dāsya, sakhya, vātsalya,* and *mādhurya*. (See *bhakti*.)

Parabrahman — परब्रह्मन् — the supreme Being; the Divine as transcendent; that which is beyond all dualities (from *para* = "supreme" + *brahman* = "Absolute")
1. According to Advaita Vedānta, it is the supracosmic Divine who supports with its timeless and spaceless existence the entire cosmic manifestation of its own being in time and space. It is infinite, attributeless, and without name and form. (See Brahman.)

Parādhīnatva — पराधीनत्व — the other-dependent; to be dependent upon God—"*daivādhīnam jagatsarvam*"

Parajati — परजति — highest universal (from *para* = "supreme" + *jati* = "universal")
1. For example, *sattā* (being) is the "highest universal" in the Nyāya-Vaiśeṣika system.

Para-jñāna — परज्ञान — wisdom; supreme knowledge (from *para* = "supreme" + *jñāna* = "knowledge")
1. It is devotion awakened by śāstraic knowledge according to Viśiṣṭādvaita Vedānta. (See *bhakti*.)

Parāk — पराक् — external; the transcendent

Parāk-dṛṣṭi — पराक्दृष्टि — outward vision

Pāra-laukika — पारलौकिक — transempirical; transcendent; beyond this world

Parama — परम — highest; supreme

Parama-bhakti — परमभक्ति — the quintessence of devotion (from *parama* = "supreme" + *bhakti* = "devotion")

1. According to Viśiṣṭādvaita Vedānta, it is an unquestionable thirst for God. (See *bhakti.*)

Parama-guru — परमगुरु — one's teacher's teacher; grandfather *guru*; supreme *guru*

1. Within Advaita Vedānta, Gauḍapāda is known as Śaṅkarācārya's *parama-guru.*

Paramāṇu — परमाणु — atom

1. The minutest conceivable particle of matter which cannot be further divided.
2. According to Buddhism, it consists of the fourfold substratum of color, smell, taste, and contact. It is the minutest form of *rūpa.* It cannot be divided, seen, analyzed, tasted, or felt. Yet it is not permanent, but a mere momentary flash into being. Single atoms are called *draya-paramāṇu* and compound atoms are called *saṅghāta-paramāṇu.* Seven *para-māṇus* combine together to form an *aṇu* and in this form it becomes visible.
3. According to Vaiśeṣika, the four elements (earth, water, fire, and air) comprise the four kinds of atoms. They differ qualitatively, with their respective qualities being smell, taste, color, and touch. Yet the atoms have no parts and are nonspatial. The smallest visible substance is constituted of three dyads called a *tryaṇuka.* Two atoms constitute a dyad (*dvyaṇuka*).
4. According to Sāṅkhya, atoms are of five types: (space, air, fire, water, earth—*ākāśa, vāyu, tejas, ap,* and *bhūtādi*). They are generated from the subtle elements (*tanmātra*).

Paramapada — परमपद — the highest abode; the supreme abode (Vaikuṇṭha) of Lord Viṣṇu.

1. It is the immaterial, self-luminous, infinite, realm of Vaikuṇṭha.

Parāmarśa — परामर्श — subsumptive reflection; self-experience

1. Understanding the minor premise in relation to the major premise is called subsumptive reflection. It is the ratiocinative process that makes known the fact that the reason, which is universally concomitant with the inferred character, is present in the subject. The principle involved in this process is subsumption or the correlation of a particular case with the universal pervading it. For example, when a particular case of smoke on a hill has been perceived, the presence of fire can be inferred because the smoke is subsumed under the generalization involving the universal pervasion of smoke by fire. (See *liṅga-parāmarśa.*)

Paramārtha — परमार्थ — the highest purpose or goal; absolute truth; real; Reality (from *parama* = "highest" + *artha* = "purpose")

1. According to Advaita Vedānta, it is the highest of the three levels of reality. It represents the absolute truth. (See *vyāvahārika* and *prātibhāsika*.) This term is contextual for it is used with regard to the Absolute for the purpose of distinguishing it from all else.

Paramārtha-satya — परमार्थसत्य — the transcendental truth according to Mādhyamika Buddhism

Paramārthika — परमार्थिक — the Absolute; the absolutely real (from *parama* = "highest" + *artha* = "purpose")

1. According to Advaita Vedānta, it is the highest of the three levels of reality. It represents the absolute truth. (See *vyāvahārika* and *prātibhāsika*.) This term is contextual for it is used with regard to the Absolute for the purpose of distinguishing it from all else.

Paramātman — परमात्मन् — the supreme Self; Brahman; God; the Absolute (from *parama* = "highest" + *ātma* = "Self")

1. According to Sāṅkhya, the conscious individual (*puruṣa*) is called *paramātman*.

Parama-avadhi — परम अवधि — a type of clairvoyance

1. According to Jainism, in this type of clairvoyance, the range is not so limited by spatial and temporal conditions. (See *avadhi*.)

Parameśvara — परमेश्वर — the supreme Lord; Śiva (from *parama* = "highest" + *īśvara* = "lord")

Pāramitā — पारमिता — highest ideals of spiritual perfection; virtues

1. According to Buddhism, these virtues guide and assist the aspirant on the path to perfection. They have three stages: ideals for the worldly life, ideals for the mental life, and ideals for the spiritual life. They are six in number: *dāna* or charity and love; *śīla* or good behavior; *kṣānti* or patience; *vīrya* or zeal; *dhyāna* or meditation; and *prajñā* or widsom.

Paraṁjyoti — परंज्योति — supreme light (from *para* = "supreme" + *artha* = "goal"; *jyoti* = "light")

Paramparā — परम्परा — tradition; one following another; lineage; succession; uninterrupted succession. (See *guru paramparā*.)

Paramparā-sambandha — परम्परासम्बन्ध — indirect relation

Paramukta — परमुक्त — highest liberation (from *para* = "highest" + *mokṣa* = "liberation")

1. Individual souls completely liberated according to Śaiva Siddhānta.
2. See *jīva* per Śaiva Siddhānta.

Parāpara — परापर — one of the nine types of defects

1. According to Sāṅkhya, it is the natural waste of things earned by enjoyment.
2. See *tuṣṭi.*

Parārdha — परार्ध — one thousand *crores* of *crores;* one thousand million

Parārtha-anumāna — परार्थानुमान — inference through the help of articulated propositions for convincing others in a debate

1. According to Nyāya, it is one of two classes of inference. It is inference for the sake of another. This type of inference requires the formulation of the five-membered syllogism in order to arrive at a conclusion.
2. Buddhism also makes this twofold division of inference into *svārtha-anumāna* and *parārtha-anumāna.*
3. According to Mīmāṃsā, this type of inference only needs three members of a syllogism (*pratijñā, hetu,* and *dṛṣṭānta*).
4. See *anumāna.*

Parāsaṁvit — परासंवित् — the Supreme experiencing principle; absolute experience; self-luminous knowledge; pure Consciousness; Śiva

1. According to Kashmir Śaivism, it is the supreme Reality—one, indivisible, and infinite. It is Consciousness (*caitanya*). It is not exhausted by its innumerable and diverse manifestations in the universe nor is it limited or conditioned by space, time, or form. It transcends all. As such it is called the Absolute (*anuttara*).

Parasparāśraya — परस्पराश्रय — reciprocal dependence

1. A type of logical fallacy. (See *anyonyāśraya.*)

Paraśurāma — परशुराम — Rāma with the battle axe (from *paraśu* = "axe" + *rāma* = "delight"); an incarnation of Viṣṇu (see *avatāra*)

Parataḥ-prāmāṇya-vāda — परतःप्रामाण्यवाद — the theory of extrinsic validity

1. The theory of the Nyāya school which says that knowledge is not self-evidently valid as it arises, but becomes valid only on fulfilling certain extrinsic conditions. The conditions of validity and invalidity of knowledge are other than the conditions of knowledge itself. (See *svataḥ-prāmāṇya-vāda.*)

Paratantra — परतन्त्र — externally valid; dependent

1. One of three types of knowledge according to Āryasaṅgha. It is relative knowledge which exists of the mind and for philosophers. At this level, empirical phenomena are recognized to be relative and interdependent.
2. See *parikalpita.*

Pāratantrya — पारतन्त्र्य — dependence (on God)

Paratastva — परतस्त्व — extrinsicality

Paratogrāhya — परतोग्राह्य — made out extrinsically

Paratva — परत्व — a type of quality (*guṇa*) which gives rise to perception of a long duration of time and remoteness of space.

1. According to Nyāya-Vaiśeṣika, it is indicative of spatial and temporal remoteness.

Parā vidyā — पराविद्या — the higher knowledge; wisdom

1. The Upaniṣads sometimes make a distinction between the higher and lower truth. In the *Muṇḍaka Upaniṣad,* the former is the knowledge of the Absolute (Brahman) and the latter is the knowledge of empirical things. Generally it is the supreme knowledge of the Ultimate or imperishable Reality. It is knowledge of the Self.

Paricaraṇa — परिचरण — attending; rendering service

Paricchinna — परिच्छिन्न — finite determination; limited

Parigraha — परिग्रह — acceptance

Parihāra — परिहार — a logical category

1. It is a logical category found in the *Caraka-saṁhitā.*

Parikalpa — परिकल्प — conceive; to imagine; creation from within

Parikalpita — परिकल्पित — illusory; imaginary

1. One of the three types of knowledge according to Yogācāra Buddhism. Ārya-saṅgha says that this knowledge is as simple, everyday, ignorant individuals hold. At this level, what is imagined, appears as real.
2. See *paratantra* and *pariniṣpanna.*

Parikrama — परिक्रम — circumambulation; "to traverse around"

Parīkṣa — परीक्ष — enquiry; examination

Parimāṇa — परिमाण — size; quantity; measure

1. Nyāya-Vaiśeṣika divides size into *aṇu-parimāṇa, hrasva-parimāṇa, mahat-parimāṇa*. They also say that the size of the atoms of space, time, ether, mind, and the Self (Ātman) are eternal and all-pervasive.

Pārimāṇḍalya — परिमाण्डल्य — globular; round; atomic size

1. According to Nyāya-Vaiśeṣika, atomic size is eternal and unchanging in itself. It is the measure of an atom. It is the smallest conceivable size.

Parimiti — परिमिति — measure; size

1. According to Nyāya-Vaiśeṣika, it is that entity of quality in things by virtue of which individuals perceive them as great or small and speak of them as such. It is one of the six classes of categories (*padārtha*).

Pariṇāma — परिणाम — change; modification; transformation; evolution; development; ripening; changing

Pariṇāma-vāda — परिणामवाद — transformation theory

1. The theory that the cause is continually transforming itself into its effects.
2. According to *Brahma-pariṇāma-vāda*, the world is a transformation of the Absolute (Brahman), and according to *prakṛti-pariṇāma-vāda*, the world is a transformation of primordial Nature (*prakṛti*).
3. According to Sāṅkhya, causation is the manifestation of what is in a latent condition in the cause. That is, the effect exists already in the cause in a potential state, and the causal operation only makes patent what is latent in the cause. This theory is also called *satkārya-vāda*. Viśiṣṭādvaita Vedānta also accepts this theory.
4. Śaiva Siddhānta holds that the world is a transformation of the primordial Nature (*prakṛti-pariṇāma-vāda*).

Pariniṣpanna — परिनिष्पन्न — Absolute

1. One of the three types of knowledge in Buddhism, according to Aryasangha. This is the perfect knowledge which the Buddha is said to possess.

Parīṣahajaya — परीषहजय — the ability to remain steadfast on the religious path and bear suffering while remaining such

1. According to Jainism, this is one of the *bhāva-saṁvaras*. (See *bhāva-saṁvara.*) It is employed to control the inrush of material (*karma*) particles into the individual.

Parisaṅkhya-vidhi — परिसङ्ख्याविधि — exclusive injunction

1. One of the three classes of injunctions. When two or more things of unknown value are enjoined, one must choose according to the scriptures. What is enjoined is already known, but not necessarily as possible alternatives. For instance, a *mantra* may be used in a number of places, but there are cases where it should not be used.
2. See *vidhi.*

Pariśeṣa — परिशेष — elimination; exclusion, residue

1. Knowing something by means of elimination.

Pariśeṣamāna — परिशेषमान — *reductio ad absurdum*

1. A type of fallacious inference. This type consists in asserting "anything" because it is already known to be so.

Parispanda — परिस्पन्द — molecular movement

Parivrājaka — परिव्राजक — one who has renounced the world; a *sannyāsin;* "one who wanders"

Parokṣa — परोक्ष — nonperceptional; indirect; mediate

Parokṣa-jñāna — परोक्षज्ञान — mediate knowledge

Pārvatī — पार्वती — "daughter of the mountain"; Śiva's consort; Divine Mother

Paryāya — पर्याय — mode; change

1. A Jaina term applied to the changes which occur in the attributes of substances.
2. The individual (*jīva*) has four modes: divine, human, hell dweller, and animal—*divya, manuṣya, nārakīya*, and *tiryak.*
3. Modes are of two kinds: *dravya-paryāya*, which gives a vision of unity in the diversity of modes; e.g., a green fruit or a ripe fruit is always fruit. This mode is of two kinds: *samāna-jātīya-dravya-paryāya* and *asamāna-jātīya-dravya-paryāya.* The second type of mode is *jīva-paryāya.*

Paryāya-naya — पर्यायनय — See *paryāyārthika-naya*

Paryāyārthika-naya — पर्यायार्थिकनय — the viewpoint of modes

1. According to Jainism, this is the viewpoint which considers the modifications and conditions of an object. It indicates the infinite standpoints possible when Reality is analysed from the point of view of the modes it possesses.
2. It is of four types: standpoint of momentariness (*ṛyusūtra-naya*), synonyms (*śabda-naya*), etymological standpoint (*samābhirūḍha-naya*), and such-like standpoint (*evambhūta-naya*). (See *naya*.)

Pāśa — पाश — bond; fetter; reins; rope

1. Literally, "a rope." It is comprised of three strands: impurity of ignorance (*āṇava*), impurity of action (*karma*), and the power of obscuration (*māyā*). These three tie the individual soul into bondage. *Āṇava* is ignorance. It is a beginningless, positive, inert entity which causes delusion. It is the original cause of the individual's bondage. It has two powers: *āvāraka-śakti* and *adhonyāmika-śakti*. Action (*karma*) is the bond forged by actions of thought, word, or deed. These produce merit and demerit which tie the individual to the wheel of birth and death. *Māyā* provides the individual with its bodies, instruments, and objects of experience. It creates the universe for one's advancement, though under the influence of ignorance, it is misused and becomes a fetter.
2. See *mala*.

Pāṣaṇda — पाशण्द — heretic; hypocrite; unbeliever

Paśu — पशु — individual soul; animal; slave

1. The individual soul by nature is infinite, pervasive, and omniscient according to Śaiva Siddhānta. However, due to impurities, individuals experience themselves as finite, limited, and ignorant. These impurities which bind the individual are three: *āṇava, karma,* and *māyā*. (See *pāśa*.)
2. According to Śaiva Siddhānta, individuals are divided into three classes: *sakala, pralayākala,* and *vijñānakala*—as they exist with either all three impurities, only the first two impurities, or only *āṇava*. Individuals are infinite in number and are related to the Lord as a body is related to the soul.
3. According to Kashmir Śaivism, the individual is nothing but the universal Self appearing under limitation. Not only is the nature of the Real veiled, but also an apparent plurality of souls is projected by *māyā*. Each of these individuals is called *paśu* because the nonspatial Self is limited.
4. See *jīva*.

Pāśupata — पाशुपत — a philosophical theory of one of the Śaiva schools

1. It is one of the Śaiva sects, and sometimes Śaiva systems are called thus because Śiva is the lord of the individual.

Paśupati — पशुपति — Lord of individuals; Lord Śiva; Lord of animals

Paśyantī — पश्यन्ती — the first prearticulated aspect of sound; sound in a subtle form as it starts to manifest before reaching the mind; visible sound

1. Generally four stages of sound are distinguished: supreme sound (*parā*); visible sound, which can be heard as *om* (*paśyantī*); middle sound, which refers to a variety of basic sounds (*mātṛkā*) that are very subtle (*madhyama*); and manifest sound (*vaikhāra*), which is the grossest level of sound and is what is heard in ordinary speech. (See *śabda.*)

Pātāla — पाताल — hell; nether world

1. The nether pole of *Bhū-loka*. According to Hindu tradition, it is one of the fourteen worlds. (See *tala* and *loka.*)

Patañjali — पतञ्जलि — name of a philosopher and the greatest exponent of the Yoga philosophy

1. He is the author of the *Yoga Sūtras*. There is a Patañjali who is the reputed author of the *Mahābhāṣya*, the great commentary on *Pāṇini*'s *Sūtras* on grammar.

Pati — पति — "Lord"; God; Master; Śiva

1. Śiva is the Lord of all beings and the highest Reality according to the Śaiva schools. He is the only independent substance according to Śaivism. Origination, maintenance, and destruction have their origin in him, but he himself does not undergo any change. He is the unchanging ground of all that changes. He is the efficient cause of the world. He has eight qualities: independence, purity, self-knowledge, omniscience, freedom from impurities, omnipotence, bliss, and grace. He is both immanent and transcendent. He has five functions: creation (*sṛṣṭi*), preservation (*sthiti*), destruction (*saṁhāra*), obscuration (*tirodhāna*), and grace (*anugraha*). He has eight names: Rudra, Śarva, Ugra, Aśani, Bhava, Paśupati, Mahādeva, and Īśana. (See also Rudra and Śiva.)

Paṭupratyaya — पटुप्रत्यय — vivid cognition

Paudgala — पौद्गल — made of material; matter

Pauruṣeya — पौरुषेय — personal; what originates from a person

Pāvana — पावन — fire; holy; purifying

Pavitra — पवित्र — holy; pure

Pāyasa — पायस — a sweet rice pudding prepared with or made from milk

Pāyu — पायु — anus; organ of excretion

1. One of the five organs of action. (See *karmendriya.*)

Phala — फल — fruit, result

Phala-bhakti — फलभक्ति — devotion which is the result of God's grace given spontaneously (see *bhakti*)

Phala-vyāpyatva — फलव्याप्यत्व — pervasion by knowledge

1. According to Advaita Vedānta, it is one of the two conditions necessary for something to be an object of knowledge.
2. See *vṛtti-vyāpyatva.*

Phalībhūtajñāna — फलीबूतज्ञान — resultant cognition

Pīlupāka — पीलुपाक — heating of atoms

1. According to Vaiśeṣika, it is the impact of heat upon simple atoms which decompose *dvyaṇukas* into simpler arrangements so that new characteristics or qualities may arise. There is first a disintegration into simple atoms, then change of atomic qualities, and then a final recombination. Compare *piṭharapāka.*

Piṇḍa — पिण्ड — part of the whole; individual; small ball of rice offered to one's ancestors as an oblation

Piṅgalā — पिङ्गला — reddish brown; tawny; one of the three chief subtle nerves or arteries

1. A channel (*nāḍī*) that originates at the base of the spine and terminates at the right nostril; called the sun *nāḍī* because of its heating effect. (See *nāḍī* and *iḍā.*)

Piśāca — पिशाच — demon; ogre; imp; devil; vampire (from the verb root *piś* = "to crave meat")

Piṭha — पिठ — seat; throne; chair

1. It indicates both the center or essence of a tradition/lineage or of a monastery and the person who sits upon the seat in that center.

Piṭharapāka — पिठरपाक — heating of molecules

1. According to Nyāya, heat directly affects the character of molecules and changes their qualities without effecting a change in the atoms. (Compare with *pilūpaka*, as this is one of the few points of difference between the later Nyāya and Vaiśeṣika schools.)

Pīṭha-sthāna — पीठस्थान — the location of a monastery

Pitṛ — पितृ — ancestor; forefather

Pitṛyāna — पितृयान — path of the ancestors

1. The way of the ancestors in which the individual soul journeys until, after death, it once more enters a womb to be born again.

Pitta — पित्त — gall

1. In *Āyur Veda,* it is one of the bodily humors (*dhātu*) and has the following qualities: fatness, hotness, plungent, and liquid.

Prabandha — प्रबन्ध — fasten; check; hinder; to bind

Prabhā — प्रभा — effulgence; shine; splendor (from *prabhā* = "to shine")

Prabhākarī — प्रभाकती — illumination (from *prabhā* = "to shine" + *kṛ* = "to do") (see *bodhisattva*)

Prabhu — प्रभु — Lord; excelling; mighty; powerful; master (from the verb root *bhū* = "to become, hence, to rule" + *pra* = "forth")

Prācurya — प्राचुर्य — abundance

Pradākṣiṇā — प्रदाक्षिणा — "right facing"; respect show through certain actions like prostration

1. The sacred act of worshipful circumambulation, walking clockwise around a temple sanctorum or other holy place.

Pradeśa — प्रदेश — extension; body; mode

Pradhāna — प्रधान — the originator; primordial matter; the original source of the material universe; foundation (see *prakṛti*; *Pṛdhānakṣetrajñapatirguṇeśaḥ*)

Pradhvaṁsābhāva — प्रध्वंसाभाव — annihilative or posterior nonexistence

1. The nonexistence of a thing after it is destroyed. It has a beginning but no end, according to Nyāya. The Advaita Vedāntin holds that this type of nonexistence has an end also.
2. See *abhāva*.

Pradyumna — प्रद्युम्न — one of the manifestations of God

1. He creates the universe and introduces all qualities (*dharma*), according to Viśiṣṭādvaita Vedānta. He emanates from Saṅkarṣaṇa and from him emanates Aniruddha. He possesses, in the highest degree, lordship and virility. He hypostatizes into Trivikrama, Vāmana, and Śrīdhara. (See *vyūha*.)

Prāg-abhāva — प्रागभव — antecedent or prior nonexistence

1. The nonexistence of an object before it comes into being. It is said to be beginningless, but this nonexistence obviously comes to an end when the object in question is brought into being. (See *abhāva*.)

Prairaṇikī-pravṛtti — प्रैरणिकीप्रवृत्ति — imposed volition

Prajāpati — प्रजापति — lord of creatures; creator; lord of becoming (from *prajā* = "creation" + *pati* = "lord")

1. God who divided himself into male and female. The highest manifestation of the Absolute (Brahman), who is known by such names as Hiraṅyagarbha, Sutrātman, Prāṇa, and so on.

Prajñā — प्रज्ञा — wisdom; intuitive wisdom; gnosis

1. The intuitive wisdom, the highest knowledge, according to Mahāyāna Buddhism.
2. It is one of the six virtues of Buddhism. (See *pāramitā*.)
3. The individual form of the self as the witness of the bare nescience in the state of sleep. It is also known as *ānandamaya*. The experiencer in deep sleep is called the *prajñā* when there is no determinate knowledge, but only pure bliss and pure consciousness.

Prajñānam-brahma — प्रज्ञानम् ब्रह्म — "Consciousness is the Absolute (Brahman)"

1. A *mahā-vākya* (Great Saying) which occurs in the *Aitareya Upaniṣad* of the *Ṛg Veda*.

Prajñā-pāramitā — प्रज्ञापारमिता — the highest wisdom; the perfection of wisdom

1. It is the name of the Buddhist scriptures of the Mahāyāna school which deal with the emptiness of all things.

Prajñapti — प्रज्ञप्ति — experience

Prākāmya — प्राकाम्य — the power by which impediments to the will power are removed (see *aṣṭa-aiśvarya*)

Prakāra — प्रकार — mode; adjunct

Prakaraṇa — प्रकरण — chapter; section; topic

1. A short manual which confines itself to some essential topics of a scripture (*śāstra*). A *prakaraṇa* treatise has four indispensable elements or *anubhanda*: the determination of the fitness of a student for the study of the treatise (*adhikāri*); the subject matter (*viṣaya*); the mutual relationship between the treatise and the subject matter (*sambandha*); and the object to be attained by the study (*prayojana*). A *prakaraṇa* treatise is defined as *śāstraikadeśamasa-bandham śāstrakārayāntaresthitam, āhuḥ prakaraṅam nāma granyabhedam vipascitaḥ*.
2. It is the context. It is one of the principles by which to decide whether or not there obtains a subsidiary relation.
3. See *aṅgatva-bodhaka-pramāṇa*.

Prakaraṇa-grantha — प्रकरणग्रन्थ — introductory book or manual; independent treatise

Prakaraṇa-sama — प्रकरणसम — similar topic or reason

1. A logical fallacy in an inferential process in which the reason (*hetu*) is contradicted by counterinference; e.g., "sound is eternal because it is audible" is contradicted by the inference, "sound is noneternal because it is produced." (See *hetvābhāsa*.)

Prakāra-prakāribhāva — प्रकारप्रकारिभाव — the relation between the modes and that which has modes

Prakāśa — प्रकाश — shining; luminous; effulgence; illumination; Pure Consciousness (from the verb root *kāś* = "to shine" and *pra* = "forth")

1. One of the two aspects of Paramaśiva, the Ultimate Reality. It is the principle of self-revelation which illuminates everything; consciousness; the principle by which everything else is known.

Prakhyā — प्रख्या — a stage of consciousness (*citta*) which is predominated by the pure element (*sattva-guṇa*) and in which the clouded element (*tamo-guṇa*) remains in subordination

Prakṛṣṭa-mahattva — प्रकृष्टमहत्त्व — higher magnitude

Prakṛti — प्रकृति — primal Nature; primordial Nature; creatrix (from the verb root *kṛ* = "to make, to do" + *pra* = "forth")

1. According to Sāṅkhya, it is also called *pradhāna* and *avyakta*; matter is one of the two categories basic to its system. It is fundamentally active, but nonconscious. It is fundamentally one and imperceptible. It is the source of the universe and can be inferred from its effects. It is a composite of three constituents called *guṇas* (*sattva, rajas,* and *tamas*). (See chart no. 12.)
2. According to Viśiṣṭādvaita Vedānta, it is one of the six substances. Unlike in Sāṅkhya, the qualities (*guṇa*) are the qualities of primal Nature (*prakṛti*) and not its constituents. These qualities are inseparable from it, but not identical with it. It is inseparably related to God (Īśvara) and dependent upon Him, unlike the independent *prakṛti* of Sāṅkhya. It is the dwelling place of the individual, and through it, of God himself. Sāṅkhya's *prakṛti* is infinite, but here it is limited above by the eternal manifestation (*nityavibhūti*).
3. According to Advaita Vedānta, it is a principle of illusion (*māyā*), and therefore not fundamentally real. It is a phenomenon but not a phantasm, however,
4. According to Dvaita Vedānta, it is the material cause of the world and one of the twenty substances (*dravya*).

Pralaya — प्रलय — periodic cosmic dissolution (from the verb root *lī* = "to dissolve" + *pra* = "away")

1. It is a period of repose or reabsorption. It is of three types: eternal (*nitya*), which is the sleep in which every effort dissolves for the time being; occasional (*naimittika*), which occurs at the end of a day of Brahmā; and *prākṛta*, which occurs at the end of an epoch of Brahmā. The dissolution and reabsorption of the universe at the end of a *kalpa*. The passive phase or potential period when all manifestations are dormant.
2. All the Indian schools, excepting the Mīmāṃsā school, accept this theory.

Pralaya-kāla — प्रलयकाल — time of dissolution

Pralayākala — प्रलयाकल — a kind of individual soul (*jīva*); a type of disembodied soul

1. Experiencing subjects or individual souls resting in the *māyā tattva* during dissolution (*pralaya*). They are not cognizant of anything and possess no physical body—only the subtle body.
2. One of the seven kinds of knowers, according to Kashmir Śaivism. (See *saptapramātṛ*.) It is a type of individual soul which is subject to the two bonds or limitations of ignorance (*āṇava*) and action (*karma*). (See *mala*.) It is the individual as it exists at the time of dissolution.

Pralaya-kevalin — प्रलयकेवलिन् — a type of individual soul according to Kashmir Śaivism

Pramā — प्रमा — valid knowledge; true knowledge (from the verb root *mā* = "to measure" + *pra* = "before or forward")

1. According to Nyāya, it is true presentational knowledge (*yathārthānu-bhava*). It is a definite and assured cognition of an object which is true and presentational in character.
2. According to the Sautrāntika and Vaibhāṣika schools, it is the identity of content between a cognition and the cognitum. This is a realist view which posits that the object determines the cognition's validity.
3. According to Advaita Vedānta, it is knowledge which possesses noncontradictedness (*abādhita*) and novelty (or sometimes just the former).
4. According to Bhāṭṭa Mīmāṃsā, it is primary and original knowledge (*anadhigata*).
5. According to Prābhākara Mīmāṃsā, it is immediate experience (*anubhūti*).
6. According to Vaiśeṣika, it is the unique operative cause of both true presentational knowledge and memory.
7. According to Jainism, it is immediate presentational knowledge and mediate knowledge insofar as they are true.
8. According to Viśiṣṭādvaita Vedānta, all knowledge is of the real. Its mark is that it is practically useful.
9. According to Sāṅkhya, it is knowledge not previously known (*anadhigata*), free from error, and above doubt.

Pramāda — प्रमाद — negligence; slip; error

Pramādācaraṇa — प्रमादाचरण — to desist from attending the theater, gambling, etc.

1. This is one limb of the Jaina ethical code *anarthadaṇḍa*.

Pramāṇa — प्रमाण — means of valid knowledge; logical proof; means of cognition (from the verb root *mā* = "to measure" and *pra* = "before or forward")

1. It is the instrument (*karaṇa*) of valid knowledge. As the cause, so the effect (*mānādhīnāmeyasiddhiḥ*). According to each system, the number of *pramāṇas* accepted as valid will depend upon the types of knowledge that are recognized.
2. The Cārvāka (Materialist) school accepts perception (*pratyakṣa*) as the only means of valid knowledge. The Buddhists and Vaiśeṣika accept perception and inference (*anumāna*). The Jainas, Sāṇkhya, Yoga, Viśiṣṭādvaita Vedānta, and Dvaita Vedānta accept perception, inference, and verbal testimony (*śabda*). Nyāya accepts perception, inference, verbal testimony, and comparison (*upamāna*). The Prābhākara Mīmāṃsā school accepts perception, inference, verbal testimony, comparison, and presumption (*arthāpatti*). The Bhāṭṭa Mīmāṃsā and Advaita accept perception, inference, verbal testimony, comparison, presumption, and noncognition (*anupalabdhi*). Śaiva Siddhānta accepts *Śiva-cit-śakti* as the only valid means of knowledge, though, as secondary means, it accepts the traditional first three *pramāṇas.* Dvaita Vedānta calls the sources of valid knowledge as *anu-pramāṇa; kevala-pramāṇa* is defined as the knowledge of an object as it is. Dvaita recognizes preception, inference, and verbal testimony as *anu-pramāṇa.*
3. According to Jainism, the means of valid knowledge is knowledge of a thing as it is. It is direct (*aparokṣa*), and indirect (*parokṣa*). Direct is either practical (*vyāvahārika*) or otherworldly (*pāramārthika*). Practical is either perceptual knowledge (*mati*) or verbal (*sṛta*). Otherworldly is either direct knowledge (*kevala*) or indirect (*vikala*). Indirect is of five types *smṛti, pratyabhijñā, tarka, anumāna*, and *āgama*. (See chart no. 11.)
4. According to some traditions, inclusion (*sambhava*), tradition (*aitihya*), *pariśeṣa* (supplement or remainder), and *ceṣṭā* (gesticulation) are *pramāṇas.*

Pramāṇa-mūlaka — प्रमाणमूलक — right knowledge

Pramāṇya — प्रमाण्य — truth; validity

Pramātā — प्रमाता — the cognizer; the subject or the knower who cognizes (see *tripuṭī*); limited experiencer

Pramatta-nāstika — प्रमत्तनास्तिक — erring heretic; infatuated atheist

Prameya — प्रमेय — object of cognition; object of knowledge

1. One of the four factors of knowledge according to Nyāya.
2. See *tripuṭī.*

Pramiti — प्रमिति — the act of cognition

1. One of the four factors of knowledge according to Nyāya.
2. See *tripuṭī.*

Pramoda — प्रमोद — seeing good in all things

1. According to Sāṅkhya, a type of miraculous power (*siddhi*) which leads directly to the separation of primordial Nature (*prakṛti*) from the conscious individual (*puruṣa*).

Pramūḍha — प्रमूढ — ignorant

1. According to Sāṅkhya, a state of the mind (*citta*) revealing ignorant attachment or instinct.

Pramudita — प्रमुदित — joy in one's activities (see *bodhisattva*)

Prāṇa — प्राण — vital air; life breath; vitality (from the verb root *an* = "to breathe" + *pra* = "forth")

1. It is that air which is perceptible in the mouth and nostrils. Or, it is the principle of vitality in the individual organism, whereby it is said to be all-pervading, invisible, and the life duration of all.
2. The five vital airs (*prāṇa*) are known as *prāṇa,* the air which rises upwards; *apāna,* that which moves downwards; *vyāna,* that by which these two are held; *samāna,* that which carries the grosser material of food to *apāna* and brings the subtler material to each limb; and *udāna,* that which brings up or carries down what has been drunk or eaten.
3. See *prāṇāyama.*

Prāṇa-liṅga — प्राणलिङ्ग — a form of the formless Śiva (see *liṅga-sthala*)

Prāṇa-liṅgin — प्राणलिङ्गिन् — a stage of consciousness. (see *sthala*)

Pranām — प्रानाम् — "to bow"; to greet with respect

Prāṇamaya-kośa — प्राणमयकोश — the sheath of vital air

1. The second sheath encasing the body, with its instrumentality of vital airs and the nervous system. It is located within the physical sheath. It is permeated by mental, consciousness, and bliss sheaths. (See *kośa.*)

Praṇava — प्राणव — the primeval word; *om*; *oṁkāra*; the word which refers to the mystic syllable *om* (see *om*)

Prāṇa-vādin — प्राणवादिन् — a type of Cārvāka (Materialist) who considers the vital airs to be the soul

Prāṇāyāma — प्राणायाम — control of the breath

1. One of the eight limbs of *rāja-yoga.* (See *aṣṭāṅga-yoga.*) The control of the breath helps to bring the mind under control. It is the technique of regulating and restraining the function of breathing.
2. Control of breath has three aspects: inhalation (*recaka*), retention (*kumbhaka*), and exhalation (*pūraka*). The practice of *prāṇāyama* aims at making the span of *pūraka, recaka*, and *kumbhaka* longer. There are also *prāṇāyamas* for purifying the blood, vitalizing the inner organs, etc.

Praṇidhāna — प्राणिधान — the resolution to help beings to universal liberation; a vow taken by a *bodhisattva*

Prāpaka — प्रापक — that which makes one attain an end

Prapañca — प्रपञ्च — the world; world appearance

Prapañcanāśana — प्रपञ्चनाशन — annihilation of the world

Prapanna — प्रपन्न — the capacity of realization; one who has surrendered his self to God; a seeker of God

Prapatti — प्रपत्ति — complete and absolute surrender

1. According to Viśiṣṭādvaita Vedānta, it is one of the means to liberation. It has six constitutents: *ānukūlyasya saṅkalpa,* to conceive what is in conformity with the will of God (Īśvara); *prātikūlyasya varjanam,* to reject what is disagreeable to Īśvara; *rakṣiṣyatīti viśvāsa,* to have firm faith that God (Īśvara) will save the self; *kārpaṇya,* the feeling that one is incapable to follow the prescribed path of action (*karma*), knowledge (*jñāna*), and devotion (*bhakti*); *goptṛtva-varaṇam,* to seek Īśvara alone as the protector; and *ātmanikṣepa,* to surrender oneself to God (Īśvara) in all meekness.
2. This concept points to the idea that liberation may be obtained through God's free grace. It is also called *śaraṇāgati* or absolute confidence in the saving grace of the Lord.
3. In this path there are no restrictions of place, time, mode, eligibility, and fruit.

Prāptasyaprāptiḥ — प्रप्तस्यप्रप्ति: — attainment of the already attained

  1. For example, finding the necklace around one's neck which one thought had been lost or discovering that one is the Self when one had thought oneself to be merely the body-mind complex.

Prapti — प्रप्ति — the power to secure whatever is desired; extension; the power to reach everywhere (see *aṣṭa-aiśvarya*)

Prāpya — प्राप्य — "that which is to be obtained"

Prāpyakāri — प्राप्यकारि — the visual sense, being constituted by light, travels to the spot where visible objects happen to be and perceives them

  1. Except for the visual sense, most of the Indian systems (save Nyāya) do not believe that the senses go out to meet their objects.

Prārabdha — प्रारब्ध — *karma* in action; remainder; accumulated past actions, the fruits of which are experienced now and cannot be erased; "ripened" actions (from *pra* = "before" + the root *rabh* = "begin")

  1. That part of the accumulated effect of past deeds which has begun to take effect with the creation of the present physical body and which is responsible for the continuance of the body even after release is attained. It is destroyed only when its force is spent. It cannot be averted, avoided, or changed—though either by knowledge or by grace, its impact can be minimized or rendered nil to the perceiver.
  2. See *āgāmi* and *sañcita karma*.

Prārthanā — प्रार्थना — prayer; invocation; benediction

Prasāda — प्रसाद — grace (from the verb root *sad* = "to sit" + the prefix *pra* = "to settle down, grace, favor"); a gift from God; an offering made to God which is then distributed to devotees with His blessings; clarity; tranquility; serenity

  1. According to Dvaita Vedānta, it is the ultimate cause of liberation.
  2. According to many systems, it is the offerings which are first given to the Lord and then partaken of. They are said to purify the taints inherent in all objects. (See *aṣṭa-āvaraṇa*.)

Prasāda-liṅga — प्रसादलिङ्ग — one of the forms of the formless Śiva (see *liṅga-sthala*)

Prasādi — प्रसादि — state of consciousness (see *sthala*)

Prasaṅga — प्रसङ्ग — a method of argument employed only with the view in mind of destroying; *reductio ad absurdum*

1. This is a method employed by the Mādhyamika system to expose the inner contradictions inherent in any one particular philosophical position.

Prasaṅkhyāna — प्रसङ्ख्यान — continued meditation

1. As a meditation theory (*prasaṅkhyāna-vāda*), it was espoused by Maṇḍana positing that the Vedas enjoin both the performance of prescribed acts and meditation on the Absolute (Brahman) as the means to liberation. He believed that meditation is necessary to get a direct and immediate knowledge of Brahman.

Praśānta-vāhitā — प्रशान्तवाहिता — continuity of a tranquil state of mind

Prasāraṇa — प्रसारण — expansion (see *karma*)

Prasiddha — प्रसिद्ध — well known; well established

1. According to Advaita Vedānta, ignorance (*avidyā*) is well known but not established by means of valid knowledge (*pramāṇāsiddha*).

Prasiddha-vṛtti — प्रसिद्धवृत्ति — primary meaning (see *mukhya-vṛtti*)

Praśna Upaniṣad — प्रश्नोपनिषद् — "questions"

1. This Upaniṣad is so-called because it is in the form of questions (*praśna*) and answers. It consists of six sections in the form of six questions put to a seer (*ṛṣi*) by six disciples seeking knowledge of the Absolute (Brahman) and the seer's answers to their questions. The subjects dealt with include the ultimate cause of this world, the supreme Being, the nature and power of the sound *Om*, the relation of the Supreme to the things of the world. This Upaniṣad belongs to the *Atharva Veda*. Some important personages in this Upaniṣad include Pippalāda, Satyakāma, Sukeśā, Gārgya, Kauśalya, Bhārgava, and Kabandhi.

Prasthāna-traya — प्रस्थानत्रय — "the triple canon or foundation" (of Vedānta)

1. It consists of the Upaniṣads, the *Bhagavad Gītā*, and the *Brahma-sūtra*. These works form the primary (*śruti*), the secondary (*smṛti*), and the logical foundations (*nyāya-prasthāna*) of Vedānta, and all teach the same doctrine—i.e., Brahman/Ātman.

Prathama-vyavasāya — प्रथमव्यवसाय — primary cognition

Pratibandhaka — प्रतिबन्धक — counteragent

Pratibhā — प्रतिभा — special mental power; imaginative insight; intuition; ever-creative activity or Consciousness; the spontaneous supreme "I"-consciousness; Parāśakti

1. According to Nyāya-Vaiśeṣika, it is the power to know the happening of a future event. (See *pratibhāna-jñāna.*)
2. According to Indian Aesthetics, it is a penetrative imagination that creates or apprehends what is given in a work of art. It is said to be the mental faculty which flashes forth ever-new ideas. Thus, it belongs both to an artist and to a perceptive spectator. This type of imagination is more penetrative than the ordinary kind.

Pratibhāna-jñāna — प्रतिभानज्ञान — extrasensory perception; highest knowledge

1. It is a type of perception directly perceived by the mind.
2. It is concerned with objects beyond one's senses; e.g., having the intuition that one's father will come tomorrow and then having such an event come to pass. Nyāya-Vaiśeṣika recognizes this as a type of perception, while Advaita calls it a case of inference.

Prātibhāsika — प्रतिभासिक — apparent; illusory

1. The truth that exists only in appearance—e.g., a mirage or a rope/snake.
2. According to Advaita Vedānta, it is one of three levels of reality from the relative point of view. (See *vyāvahārika* and *pāramārthika.*)

Pratibimba-vāda — प्रतिबिम्बवाद — reflection theory

1. The theory that the individual (*jīva*) is an appearance of the Absolute (Brahman) as reflected in nescience. This theory is propounded by the Vivaraṇa school of Advaita Vedānta. Padmapāda gives an analogy of a reflection in a mirror in contrast to the analogy of the red crystal that is given in *ābhāsa-vāda.*

Pratijñā — प्रतिज्ञा — the first member of a five-membered syllogism; the thesis to be proved; recognition; proposition

1. The premise—what is to be proved—in an inferential argument. Its purpose is to inform the other party of what is sought to be established and where; e.g., the hill has fire.
2. See *anumāna.*

Pratika — प्रतिक — symbolic

Pratikramaṇa — प्रतिक्रमण — stepping to and fro; walking around

Prātikūlyasya varjana — प्रातिकूल्यस्य वर्जन — rejecting what is disagreeable to God (Īśvara) (see *prapatti*)

Pratimā — प्रतिमा — creator; image; symbol; reflection; idol; figure

Pratipādya-pratipādaka-bhāva — प्रतिपाद्यप्रतिपादकभाव — the relation of a treatise with its subject material

1. This forms the relation (*sambandha*) in almost all scriptural (*śāstra*) works.

Pratipakṣa-bhāvanā — प्रतिपक्षभावना — reflecting on what is contrary to the observances and abstentions (*yama* and *niyama*) and cultivating those traits which are opposed to these obstructions

1. It is a technique employed by Patañjali in his *rāja-yoga*.

Pratisaṁkrama — प्रतिसंक्रम — transmission

Pratisaṅkhya-nirodha — प्रतिसङ्ख्यानिरोध — a term for perfection (*nirvāṇa*)

1. It is an unconditional category (*dharma*) in the Vaibhāṣika school.
2. It refers to all categories (*dharma*) negated by knowledge. (See *asaṁskṛta-dharma.*)
3. It is the final deliverance from bondage. Its essential characteristic is everlastingness. This state is brought about through the observance of the eightfold path.

Pratisarga — प्रतिसर्ग — dissolution

1. One of the five topics or subject matter with which a Purāṇa should deal. (See *purāṇa.*)

Pratiṣedha — प्रतिषेध — denial; negation (see *pratisiddha-karma*)

Pratiṣedha-viṣaya — प्रतिषेधविषय — correlate; the locus of a negated object

1. It is also called *anuyogin.*
2. See *anuyogin* and *pratiyogin.*

Pratiṣedhya — प्रतिषेध्य — that which is negated; countercorrelate

1. It is also known as the *pratiyogin.*
2. See *pratiyogin* and *anuyogin.*

Pratisiddha-karma — प्रतिसिद्धकर्म — "prohibited actions"

1. Those actions which give sorrow as their results. (See *karma.*)

Pratiṣṭhā — प्रतिष्ठा — gross matter; earth (from *prati* = "down upon" + *sthā* = "to stand")

Pratiṣṭhāpanā — प्रतिष्ठापना — a logical category found in Nyāya-Vaiśeṣika

Pratitantra-siddhānta — प्रतितन्त्रसिद्धान्त — an established conclusion held by one school, or similar schools, but opposed by others (see *siddhānta*)

Pratiti — प्रतिति — perception; apprehension

Pratītyasamutpāda — प्रतीत्यसमुत्पाद — dependent origination; happening by way of a cause (from *prati-itya* = "gone," "back," and, hence, "cause" + *sam-ut-pāda* = "happening"

1. Literally, it means "this being given, that follows."
2. It is the central doctrine of the Buddha upon which his other teachings are based. It explains the causes of suffering, both relatively and absolutely. It is comprised of twelve links (*nidānas*) which perpetuate the wheel of causation. Those links which are due to one's past life are ignorance (*avidyā*) and predispositions (*saṁskāra*). Those links which are due to one's present life are consciousness (*vijñāna*); name and form (*nāma-rūpa*); the six fields or the five sense organs and the mind along with their objects (*saḍāyatana*); sense-object contact (*sparśa*); feeling (*vedana*); craving (*taṇha*); and attachment (*upādāna*). Those links which are due to one's future life are coming to be (*bhāva*), rebirth (*jāti*), and old age and death (*jarā-maraṇa*). From each antecedent factor comes the succeeding one and thus together they form the individual's chain of bondage to the wheel of birth and death. They have four characteristics: objectivity, necessity, invariability, and conditionality.

Pratiyogin — प्रतियोगिन् — countercorrelate

1. When two things are related, the correlate exists in the locus; e.g., between a pot and the floor, the pot is correlate.
2. The predicated object of nonexistence is located in the countercorrelate. The countercorrelate is the locus itself.
3. It is also called *pratiṣedhya*.
4. See *anu-yogin*.

Pratyabhijñā — प्रत्यभिज्ञा — recognition; remembrance

1. A name for Kashmir Śaivism. (See *trika*.)
2. The recognition or awareness that the individual is identical with the Universal.

3. The means of liberation in Kashmir Śaivism. It is the way that the individual realizes its identity with Lord Śiva.
4. Knowledge from the resemblance of things.

Pratyagātman — प्रत्यगात्मन् — the Self whose existence is understood only by turning one's vision inward; the indwelling Self

Pratyag-dṛṣṭi — प्रत्यग्दृष्टि — inward vision

Pratyāhāra — प्रत्याहार — withdrawal of the senses from their objects; beyond the mind

1. Control of the mind. It is one of the eight limbs of *rāja-yoga*. By the disciplining of the senses, the mind will be tamed. (See *aṣṭāṅga-yoga.*)
2. Literally it means "gathering toward oneself."

Pratyak — प्रत्यक् — internal; subjective

Pratyakṣa — प्रत्यक्ष — perception (from the verb root *akṣ* = "to reach, penetrate, embrace" + *prati* = "against, back"

1. It is a valid means of knowledge (*pramāṇa*) for every school of Indian philosophy.
2. According to Nyāya, it is knowledge generated by sense-object contact. Later Naiyāyikas defined it as direct apprehension so as to include God's perception and the supernormal perception of *yogins.*
3. What distinguishes it from all other types of cognition is its immediacy. Two stages are distinguished: indeterminate (*nirvikalpa*) and determinate (*savikalpa*). Generally, the former is bare awareness of an object, while the latter is a cognition of an object that is qualified. The former gives isolated sense data, while the latter compounds these elements and subject-predicate knowledge arises. (For further distinctions, see *nirvikalpa-pratyakṣa* and *infra.*)
4. The Nyāya school gives six normal (*laukika*) types of perception: *saṁyoga, samyukta-saṁavāya, samyukta-samaveta sama-vāya, samavāya, samaveta-samavāya*, and *viśeṣaṇa-viśeṣya-bhāva* (or *viśeṣaṇatā*). It also lists three supernormal (*alaukika*) types: *sāmānya-lakṣaṇa, jñāna-lakṣaṇa*, and *yogaja.*
5. According to Sāṅkhya, there are two stages in perception—the indeterminate (*nirvikalpa*) and the determinate (*savikalpa*)—but its explanation is different from that of the Nyāya school. Sāṅkhya says that the former is a vague awareness which later becomes clear and distinct through analysis, synthesis, and interpretation. Thus Sāṅkhya does not adhere to a mosaic theory of knowledge but more of an organic growth from the simple to the complex.

6. The Mīmāṃsaka agrees with Nyāya's definition but interprets the two stages in perception differently. Indeterminate perception is simple observation or mere awareness. This knowledge is vague and indefinite. Class characteristics and specific features are not recognized here, whereas they are noted only in determinate perception. Indirect perception is not what has to be inferred on the basis of the subsequent determinate perception, as in Nyāya, but is an experienced stage of perception itself. Also Nyāya accepts supernormal modes of perception while Mīmāṃsā does not. To be perceived, an object must be present and fit to be perceived. Thus, the sense organs have their limitations and what is beyond them is open only for the Veda to reveal.
7. According to Viśiṣṭādvaita Vedānta, indeterminate (*nirvikalpa*) perception is not perception of a mere, unqualified "that." All knowledge, in this school, is of a qualified object. Thus indeterminate perception is perception for the first time, while determinate (*savikalpa*) perception signifies perception of the same object on the second and subsequent occasions.
8. Dvaita Vedānta accepts only determinate (*savikalpa*) perception. Knowledge being both unqualified and objectless is held to be impossible. Perception is defined as knowledge generated by sense-object contact with both the sense organ and the object, free from defects.
9. The Buddhists accept only indeterminate (*nirvikalpa*) perception.
10. The Nyāya school recognizes both external (*bāhya*) and internal (*manasa*) perceptions.
11. According to Jainism, there are two types of perception: *vyāvahārika*—with sense organs—and *nīja*—without sense organs. *Nīja* is of two types: *vikala*—imperfect (or *avadhi* and *manaḥ-paryāya-jñāna*)—and *sakala*—perfect (or *kevala-jñāna*).
12. According to Advaita Vedānta, indeterminate (*nirvikalpa*) perception presents the Absolute (Brahman) alone as its cognition. It is knowledge which does not apprehend any relatedness of the substantive and its qualifying attribute. Thus, it is not necessarily the first or initial perception but any perception which is indeterminate. Examples of this include "Thou art that" (*tat tvam asi*) or "This is that Devadatta" (*so'yam devadattaḥ*).

Prātyakṣika — प्रात्यक्षिक — perceptual

Pratyaktva — प्रत्यक्त्व — self-awareness

Pratyavamarśa — प्रत्यवमर्श — memory; retrospection; viz., the main difference between indeterminate and determinate perceptions according to Viśiṣṭādvaita Vedānta

Pratyavāya — प्रत्यवाय — sin; demeritorious actions

Pratyaya — प्रत्यय — suffix; condition (from the verb root *i* = "to go" + *prati* = "against, back")

Pravāha-viccheda — प्रवाहविच्छेद — uninterrupted tradition

Pravartana — प्रवर्तन — imposition

Pravṛtti — प्रवृत्ति — action; endeavor; inclination; effort (from the verb root *vṛt* = "to turn" + *pra* = "forth")

1. The path of active involvement in the world. It is attached action.
2. According to the Vaiśeṣika school, it is an effort to possess some object.

Pravṛtti-vijñāna — प्रवृत्तिविज्ञान — evolving consciousness; sense experience

1. This is the mind of the common people according to the Yogācāra. It is a product of the storehouse consciousness (*ālaya-vijñāna*).

Prayaścitta — प्रयश्चित्त — atonement (through various prescribed acts)

Prayatna — प्रयत्न — effort; conscious activity

1. According to the Vaiśeṣika school, effort or conscious activity has three distinctions: *pravṛtti, nivṛtti,* and *jīvanyoni*—effort for possessing some object, effort to get rid of something, and activity for procreation.

Prayoga-nirdeśa — प्रयोगनिर्देश — actual discrimination as present, past, and future (see *nirdeśa*)

Prayojana — प्रयोजन — purpose: the aim of a work

1. It is one of the sixteen categories of the Nyāya school.
2. See *padārtha* and chart no. 6.

Prema — प्रेम — love; divine love

Preta — प्रेत — ghost; soul; a deceased individual who has not yet received ritual offerings

Pretyabhāva — प्रेत्यभाव — cycle of birth and death

Preyas — प्रेयस् — pleasing; worldly gain (see *śreyas*)

Priti — प्रिति — love

Priyam — प्रियम् — dear; pleasing

Prosadhopavāsa — प्रोसधोपवास — a Jaina ethical code of conduct dealing with fasting procedures

Pṛthakatva — पृथकत्व — mutual difference; separateness

Pṛthvī — पृथ्वी — the earth (see *mahā-bhūta*)

Puccha-brahma-vādin — पुच्छब्रह्मवादिन् — one who holds that the Absolute (Brahman) is the indeterminate bliss and not the blissful (in the *ānanda-mayādhi-karaṇa*)

Pudgala — पुद्गल — matter

1. It is a real, nonconscious, independent substance according to Jainism. It is uncreated and eternal. It is that which undergoes modifications by combinations and dissociations.
2. It is of four types: aggregate (*skandha*), aggregate occupying space (*skandha-deśa*), aggregate occupying limited space (*skandha-pradeśa*), and atoms (*paramāṇu*).

Pūjā — पूजा — worship; honor; adoration; ritual; ceremonial worship (from the root *puj* = "to worship, to honor, to serve, to collect or bring together, to shine")

1. Is an intelligent bringing together of luminous objects or elements in order to honor or worship. It is a ritual which employs the use of an image (*mūrti*). The term is used to denote a ritual of worship of an image or an aniconic form of a deity as well as of any other object that is considered to possess special powers and be sacred.
2. They are performed to receive the deity's blessing and to develop one's own inner divinity. They involve three actions: the devotee presents an offering to the deity; the devotee is granted the blessed sight (*darśana*) of the deity; the devotee in turn receives a blessed article from the worship (*prasād*). Three things are usually associated with the worship of a deity: a geometrical design (*yantra* or *cakra*) in which the deity resides; mystic syllables (*mantra*) by which one invokes the deity; and images (*mūrti*).

Pūjārī — पूजारी — the priest who performs temple worship

1. Action performed in worship.
2. An altar with images of the *guru* or deity and the objects used in worship.

Punarjanma — पुनर्जन्म — rebirth; "birth again"

Puṇya — पुण्य — merit; meritorious acts; actions which produce happiness (from the root *puṇ* = "to act piously") (see *ajīva*)

Pūraka — पूरक — in-breathing; inhalation (see *prāṇāyama*)

Purāṇa — पुराण — "ancient"; old (from the verb root *pur* = "to go before, precede")

1. There are eighteen major Purāṇas, or sacred books, containing stories, legends, and hymns about the creation of the universe, the incarnations of God, and the instructions of various deities as well as the spiritual legacies of ancient sages and kings.
2. The legendary histories of India and the repositories of popular religious creeds. They traditionally deal with five topics: creation (*sarga*), dissolution (*pratisarga*), lineage (*vaṁśa*), epochs (*manvantarāṇi*), and the legends of future lineage (*vaṁaśānucaritam*). The eighteen major Purāṇas are divided into three categories. Those which are *sattvic* and honor Viṣṇu are *Viṣṇu, Bhāgavata, Padma, Nāradīya, Garuḍa, and Varāha.* Those which are *rajasic* and honor Brahmā are *Brahmā, Brahmavaivarta, Bhaviṣya Brahmāṇḍa, Vāmana, Mārkaṇḍeya.* Those which are *tamasic* and honor Śiva are *Śiva* (*Vāyu*), *Matsya, Liṅga, Skanda, Agni,* and *Kūrma.*

Purīṣaha — पुरीषह — bearing all pains arising from hunger, thirst, cold, etc., with fortitude.

Pūrṇa — पूर्ण — full; complete

Pūrṇimā — पूर्णिमा — full moon

1. The day of the full moon, the fifteenth *tithi* of the bright fortnight, often an auspicious time for holy celebrations.

Purohita — पुरोहित — priest; class of Vedic priests

Puruṣa — पुरुष — spirit; individual soul; "person"; the indwelling form of God; cosmic person

1. One of the two basic categories of the Sāṅkhya system. It is pure consciousness, unattached and unrelated to anything. It is nonactive, unchanging, eternal, and pure. There are an infinite number of individual souls.
2. According to Kashmir Śaivism, it is enveloped in the five sheaths of time, restriction, desire, knowledge, and portion of time (*kāla, niyati, rāga, vidyā,* and *kalā*). It is the universal Self appearing under limitation as the many individual souls.
3. According to Advaita Vedānta, it is fundamentally one. It is the eternal witness, the modificationless, the one who knows the body. Really speaking, the supreme Self (*paramātman*) is the one and the only *puruṣa.*
4. The *Puruṣa-sūkta* describes the primal *puruṣa* as thousand-headed, thousand-eyed, thousand-footed, immanent and transcendent, covering the earth on all sides and extending beyond the length of ten fingers, all that is, has been, and will be. One-fourth of him is all beings, three-fourths of him are what is immortal in heaven.
5. Depending on the context, the word may refer to either the "individual soul" or "God, Supreme."

Puruṣakāra — पुरुषकार — divine mediator; personal effort

1. According to Viśiṣṭādvaita Vedānta, Viṣṇu's consort, Lakṣmī plays the role of *puruṣakāra.*

Puruṣa-tantra — पुरुषतन्त्र — person dependent

1. There are three options open to a doer of an action: a person may do the action, may not do the action, or may do the action otherwise.
2. Action (*karma*) is person dependent, while knowledge, according to Advaita Vedānta, is object dependent. (See *vastu-tantra.*)

Puruṣārtha — पुरुषार्थ — the four goals of human life

1. The Hindu theory of values. They are wealth (*artha*), desire (*kāma*), righteousness (*dharma*), and liberation (*mokṣa*). The first is the economic value, the second is the psychological value, the third is the moral value, and the fourth is the spiritual value.
2. Wealth (*artha*), the economic value, and desire (*kāma*), the hedonistic or acquisitive value, are the secular values of life. *Dharma* tells how the secular life should be lived. It is the ethical or moral value. And along with *mokṣa*, it is a spiritual value. *Dharma* is the instrumental value leading to *mokṣa*. All the four values are truly vital and must be integrated. *Artha* and *kāma* are means values or instrumental values for life's goal. *Dharma* is the regulative and integrating value. *Mokṣa* is an intrinsic and end value.
3. *Puruṣārtha* may be viewed from two aspects. Primarily, it signifies

something to be attained for its own sake. This is the intrinsic aspect. It also involves whatever serves as a means to it. This is the instrumental aspect. Thus, it may be defined as an end which is consciously sought to be accomplished either for its own sake or for the sake of utilizing it as a means to the accomplishment of a further end.

Puruṣottama — पुरुषोत्तम — the supreme self; the Lord (see "*uttamaḥ, puruṣastvanyaḥ paramātmetydāhṛtaḥ*" [from *puruṣa* = "spirit, person" + *uttama* = "highest"])

Pūrva — पूर्व — "the former (texts)"; the fourteen canonical books of the Jainas; antecedent

1. All of the works are lost now.
2. See *Aṅgas.*

Pūrva-pakṣa — पूर्वपक्ष — prima facie view; the opponent's view; prior viewpoint

1. Generally, in all Indian philosophical work, first, the opponent's view is given, and then, after this view is rejected, one gives the final view (*siddhānta*).

Pūrvavat — पूर्ववत् — like the previous

1. A classification of *vita* inference. (See *vita.*) It proceeds from a perceived cause to an unperceived effect—e.g., the inference of rain from the perception of dark, heavy clouds. (See *anumāna.*) It is based on the observed concomitance of the specific major and middle terms.

Puṣpa — पुष्प — flower

Puṣṭimārga — पुष्टिमर्गाग — form of devotion (*bhakti*)

Putra — पुत्र — son

R

Rādhā — राधा — consort of Kṛṣṇa; the most celebrated of the *Gopīs;* "fortunate or successful"

Rāga — राग — attachment; greed; passion; in music, the basic tune

1. One of the five constrictors (*kañcuka*). It is the power that limits the universal condition of completeness; therefore, it is the cause of love or attraction for particular objects. (See *pañca-kañcuka.*)
2. See *kleśa.*

Rahasya — रहस्य — secret; concealed; mysterious (from the verb root *rah* = "to hide, to part")

1. Any secret or subtle doctrine of mystical or esoteric teaching.

Rāhukāla — राहुकाल — inauspicious time

1. The time when a demon (*daitya*) is supposed to seize an individual.

Rāja — राज — "royal" (from the verb root *rāj* = "to reign, to illuminate"); king

Rajas — रजस् — active; energy; passion

1. One of the three qualities (*guṇa*). (See *guṇa.*)

Rāja yoga — राज योग — (see *aṣṭāṅga yoga*)

Rakṣaka — रक्षक — redeemer

Rākṣasa — राक्षस — demon; goblin (from the verb root *rakś* = "to guard against")

1. A demon in general, the *rākṣasas* are of three types: semidivine and benevolent nature and ranking with *yākṣas*, etc.; relentless enemies of the gods; and nocturnal demons, imps, fiends, and goblins which go about at night, haunting cemeteries, disturbing sacrifices, and devouring human beings.

Rakṣiṣyatītiviśvāsaḥ — रक्षिष्यतीतिविश्वासः — to have firm faith that God (Īśvara) will save you (see *prapatti*)

Rāma — राम — "pleasing"; "delight"; the hero of the *Rāmāyaṇa*; an incarnation of Viṣṇu (from the verb root *ram* = "pleasing, to delight")

1. The seventh divine descent or incarnation of Viṣṇu, whose life story is told in the *Rāmāyaṇa*. A name of the all-pervasive supreme Real-

ity. He was the perfect embodiment of righteousness (*dharma*). (See *avatāra*.)

Rāmānuja — रामानुज — founder of the Viśiṣṭādvaita Vedānta school of philosophy (1017–1137)

1. Famous saint and philosopher of South India, the founder and greatest exponent of the philosophical school of qualified nondualism (Viśiṣṭādvaita Vedānta)

Rāmāyaṇa — रामायण — "the vehicle of Rāma"

1. The oldest known Sanskrit epic poem. It was composed by the sage Valmīki. The *Rāmāyaṇa* celebrates the life and exploits of Rāma, the seventh incarnation of Viṣṇu. The story tells of the abduction of Sītā, Rāma's wife, by the ten-headed demon king Rāvaṇa, and how Rāma, along with the help of Hanumān and the monkey kingdom, fought and conquered Rāvaṇa.

Rasa — रस — taste; essence; savor; juice; nectar of delight (from the root *ras* = "To feel, be sensible of")

1. One of the five elements. (See *tanmātra*.) It is of six kinds: sweet, acid, salt, pungent, astringent, bitter.
2. The essence of things. The delight of existence.
3. The supreme delight produced in the mind of an appreciator of a work of art whose content is an emotion (*bhāva*). It results from the interaction of the objective factors (*vibhāva, anubhāva*, and *vyabhicāribhāva*) and the subjective factor, a qualified appreciator (*sahṛdaya*) with their essence of emotion (*stāyibhāva*). The *stāyibhāva* is the material cause of *rasa*. The *vibhāva, anubhāva*, and *vyabhicāribhāva* are together regarded as the efficient cause of *rasa*. These latter three excite, articulate, and develop the *stāyibhāva* of the spectator. *Vibhāvas* are of two kinds: *ālambana* and *uddīpana*. The former is made up of the human element and the latter of the natural element in the situation. The former is the main excitant and the latter a contributory one. *Anubhāvas* are of two types: *sāttivikabhāvas*, which cannot be produced at will, and all of the other emotions, which can be produced at will. *Vyabhicāribhāva* (also called *sañcāribhava*) is an emotion which accompanies the *stāyibhāva*.
4. According to Indian aesthetics, there are eight main types of experience: *śṛṅgāra* (the *rasa* based on conjugal love), *hāsya* (the *rasa* based on mirth), *karuṇa* (the *rasa* based on sorrow), *raudra* (the *rasa* based on anger), *vīra* (the *rasa* based on fortitude), *bhayānaka* (the *rasa* based on fear), *bībhatsa* (the *rasa* based on disgust), and *adbhuta* (the *rasa* based on wonder). Sometimes it is said that there are two more *rasas*—peace (*śānta*) and devotion (*bhakti*).

5. According to Nyāya-Vaiśeṣika, taste is of various types: sweet, sour, pungent (*kaṭu*), astringent (*kaṣāya*), and bitter (*tikta*).

Rasanā — रसना — sense of taste (see *jñānendriya*)

Rasātala — रसातल — hell

1. The nether pole of *mahar-loka*. It is a place of sense enjoyment. (See *loka* and *tala*.)

Rasatyāga — रसत्याग — renunciation of delights

1. An eternal penance in Jainism

Rāśi — राशि — mode (in Bhaṛtrprapañca's philosophy); "zodiac sign"

1. It refers to any one of the twelve houses of the zodiac. The sanskrit names for the zodiac signs are Meśa (Aries), Vṛṣabha (Taurus), Mithuna (Gemini), Karkata (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Vṛscika (Scorpio), Dhanus (Sagittarius), Makara (Capricorn), Kumbha (Aquarius), and Mīna (Pisces).

Rathin — रथिन् — the master in the chariot

Rati — रति — pleasure; the pleasure of love

Ratna — रत्न — jewel; pearl; gem

Ratrī — रत्री — night

Ṛc — ऋच् — praise; verse; verse of wisdom

1. A sacred verse recited in praise of a deity.

Ṛddhi — ऋद्धि — increase; growth; prosperity; success; wealth

Recaka — रेचक — out-breath; exhalation (see *prāṇāyama*)

Ṛg Veda — ऋग्वेद — (see *veda*)

Ṛju-mati — ऋजुमति — telepathy; straightforward

1. According to Jainism, it is a type of telepathy. It is the ability to know the thoughts of other beings that are located within the spatial range spanning from four to eight *krośas* to four to eight *yojanas*.

Temporally, it is within the range spanning from one lifetime to eight past and eight future lifetimes. (See *manaḥparyāya.*)

Ṛju-sūtra-naya — ऋजुसूत्रनय — the standpoint of momentariness

1. This standpoint considers only the present form of an object to be significant. It is not concerned with an object's past or future. It refers to the fleeting, mathematical, momentary present. The past is past and the future has not yet come so it would be nonsensical to entertain these viewpoints (from this perspective). (See *naya.*)

Ṛk — ऋक् — hymn (see *ṛc*)

Ṛṇa — ऋण — fugitive; flying; going; guilty; debt; duty

1. A priest (*brahmin*) is said to owe three debts: to the seers—*ṛṣis* (study the Vedas); to the gods—*devas* (perform sacrifices and worship); to the ancestors—*pitṛ* (procreate and produce a child).

Ṛṇa-traya — ऋणत्रय — three congenital debts (see *ṛṇa*)

Romāñcā — रोमाञ्चा — horripilation; goosebumps

Ṛṣi — ऋषि — seer; a Vedic sage (from the verb root *dṛś* = "to see")

1. Individuals who "heard," perceived, or recorded the Vedic hymns.
2. The seven great seers (*ṛṣi*) are Marīci, Atri, Aṅgiras, Pulaha, Kratu, Pulastya, and Vaśiṣṭha. Other great seers include Kaśyapa, Gautama, Jamdagni, Bharadvāja, and Viśvamitra.
3. The three classes of *ṛṣis* are *Brahmarṣis,* who are born out of the mind of *Brahmā; Devarṣis,* who are of lower rank than the former; *Rājarṣis,* or kings who became *ṛṣis.*

Ṛta — ऋत — Truth; Law; Right; Order; "the course of things" (from the root *ṛ* = "to rise, tend upward")

1. It is the working out of Truth in action. It is the eternal Order, cosmic as well as moral. It is said to be the basis for the later idea of *karma.*

Ṛtu — ऋतु — season

1. In Indian tradition there are six seasons: spring (*vasanta*), summer (*grīṣma*), rainy (*varṣa*), autumn (*śarad*), cloudy (*hemanta*), and winter (*śiśira*).

Rūḍhi — रुधि — conventional sense of a word
See *samabhirūḍha.*

Rudra — रुद्र — Śiva; God; reddish; "eye of Shiva" (from the verb root *rud* = "to cry, howl")

1. This term refers to Lord Śiva. It is traceable to the Vedas and said to be derived from *rud* (*drāvayitā*)—he who drives away sin or suffering.

Rudrākṣa — रुद्राक्ष — bead of Śiva or Rudra; perspiration; seeds from a tree sacred to Śiva, strung as beads for rosaries.

1. According to Śaivism, it is the seed which emanates from the eye of Śiva and depicts his grace.
2. The *rudrākṣa* is one of the most commonly used rosary beads among the Hindus. The tree on which it grows belongs to the species of *Elaeocarpus Ganitrus* found in the Himalayas. The seed of the fruit of this tree is classified into four categories according to their shape and size. The bead is classified on the basis of the number of lines or mouths running from top to bottom. The number of mouths can vary from one to fourteen. The five-mouthed (*pañca mūkha*) beads are the most common while those having one to four and six to fourteen are the most rare. A single-faced bead is the rarest and the owner will be free from the cycle of births and rebirths. The double-faced one is sacred to Śiva and his Śakti. The three-faced one is sacred to the trinity and the three śaktis. The four-faced one is associated with Brahmā and the four Vedas. The five-faced one is sacred to Śiva. And the six-faced one is sacred to Kartikeya. On wearing the seven-faced bead, the goddess Mahālakṣmī is happy. The eight-faced one is to Gaṇeśa, and the wearer is always victorious. The nine-faced bead represents the nine *śaktis* (Durgā). The ten-faced one represents the ten directions and is specially useful. The eleven-faced one represents Rudra, the twelve-faced one the sun, and the thirteen-faced one removes all evil. The fourteen-faced one represents fourteen manifestations and also destroys all evil. The seeds are generally of four colors. The most highly prized are the white, the reddish, the golden, and the dark. The first and third varities are rare. Their superiority is not on the basis of rarity but on the four castes/colors (see *varṇa*), white being suggestive of a *brahmin*, red of a *kṣatriya*, gold of a *vaiśya*, and dark ones of a *śudra*. Legend has it that the *rudrākṣa* seed was created from the tears of Rudra, the fierce form of Śiva, thus endowing it with medicinal, occult, and spiritual powers. Each of the fourteen types of beads has a governing deity and specific powers and properties. The smaller the size of the bead, the greater is its efficacy. The bead that has a natural opening to allow the string to pass is considered the most sacred. Wearing of the beads is supposed to bring good health and well-being. Smaller beads are usually used in rosaries: normally 27

or 54 or 108 beads. The test of a genuine *rudrāksa* is that it will sink to the bottom if put in a glass of water.

3. See *aṣṭa-āvaraṇa*.

Rūpa — रूप — form; aggregate; body; matter; sight; color

1. One of the five aggregates. (See *skandha*.)
2. One of the five subtle essence of the elements. (See *tanmātra*.)
3. According to Nyāya-Vaiśeṣika, the colors are white, blue, red, green, brown, and variegated (*citra*). Color belongs only to earth, water, and fire.
4. See *saṁskṛta-dharma*.

Rūpārūpa — रूपारूप — form and formless

S

Śabda — शब्द — verbal testimony; verbal knowledge; sound; word; scriptural authority (from the verb root *śabd* = "sound")

1. It is one of the valid means of knowledge. (See *pramāṇa.*)
2. It is one of the five subtle essence of the elements. (See *tanmātra.*)
3. According to Nyāya, it is the testimony of a trustworthy person—one who knows the truth and communicates it correctly.
4. According to Advaita Vedānta, the truth revealed by *śabda* is the fundamental unity of Being.
5. According to Mīmāṃsā, its purport lies in the injunctive texts of the ritual sections of the Vedas.
6. According to Nyāya-Vaiśeṣika, sound is a quality perceived by the ear. It belongs only to either and is of two kinds: noise and alphabet; viz., inarticulate noise (*dhvani*) and articulate alphabetic sounds (*varṇa*). Mīmāṃsā holds that *varṇa* is eternal while Nyāya maintains that every *varṇa* is produced by God.
7. Generally four stages of sound are distinguished: supreme sound (*parā*); visible sound, which can be heard as *om* (*paśyantī*); middle sound, which refers to a variety of basic sounds (*mātṛkā*) that are very subtle (madhyama); and manifest sound (*vaikhāra*), which is the grossest level of sound and is what is heard in ordinary speech.

Śabda bodha — शब्दबोध — verbal cognition

Śabda-jñāna — शब्दज्ञान — verbal knowledge

Śabdamiti — शब्दमिति — verbal knowledge

Śabda-naya — शब्दनय — the standpoint of synonyms

1. According to Jainism, this standpoint refers to the significance of the synonymous words one encounters in any language. Despite differences of tense, case, etc., there exists a similarity of meaning; e.g., *kumbha* and *ghaṭa* both refer to the same object—a jar. (See *naya.*)

Śabda-tanmātra — शब्दतन्मात्र — subtle sound (the subtle element of ether); subtle essence of the elemental sounds

Śabda-vṛtti — शब्दवृत्ति — significative force

Śabdādhyāhāra-vāda — शब्दाध्याहारवाद — theory of supplying the eliptical word

Sabhā — सभा — assembly; congregation; public audience

Sabīja — सबीज — with attributes

Saccidānanda — सच्चिदानन्द — existence/knowledge/bliss; Existence Absolute, Consciousness Absolute, Bliss Absolute

1. According to theistic Vedānta schools and Śaivite schools, they are the attributes of God (Brahman).
2. According to Advaita Vedānta, it is the very essence of the Absolute (Brahman).

Sadācāra — सदाचार — morality; good behavior

1. One should work for one's livelihood, be righteous, and help others. (See *pañcācāra*.)

Sādākhya — सादाख्य — the experience of Being

1. According to Vīra Śaivism, it is a name for the formless form. It is also called Sadāśiva. It comes into being when the *Śiva-tattva* comes into contact with the five powers (*śaktis*)—*Śiva-sādākhya, Amūrta-sādākhya, Mūrta-sādākhya, Kartṛ-sādākhya,* and *Karma-sādākhya.*

ṣaḍaṅga-yoga — षडङ्ग्योग — sixfold *yoga*

1. It is a type of *yoga* referred to in the *Maitrī Upaniṣad.* The six limbs are postures, breathing techniques, withdrawal of the senses from sense objects, concentration, meditation, union (*āsana, prāṇāyama, pratyāhāra, dhāraṇā, dhyāna,* and *samādhi*).

Sad-asad-vilakṣaṇa — सदसद्विलक्षण — what is other than the real (*sat*) and the unreal (*asat*) (see *anirvacanīya*)

Sad-asat — सदसत् — real-cum-unreal

Sadaśiva — सदशिव — "eternally happy or prosperous" (from *sada* = "eternally, ever" + *śiv* = "auspicious"

1. A name for Śiva, the eternally auspicious One. In Kashmir Śaivism, it stands for the principle of the eternal Śiva and corresponds to the power of will (*icchā-śakti*).

ṣaḍāyatana — षडायतन — the six sense organs (from *ṣaḍ* = six + *āya-tana* = "organs")

1. According to Buddhism, it is one of the links in the causal chain of existence. (See *pratītyasamutpāda.*)

ṣaḍbhāva-vikāra — षड्भावविकार — the six changes applicable to a positive entity

1. These are origination, existence, growth, maturity, decline, and death.

ṣaḍ-darśana — षड्दर्शन — the six orthodox (*āstika*) schools of Indian philosophy

1. They are Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā, and Vedānta.

Sadguru — सद्गुरु — "true teacher"; perfect Master; authentic teacher; realized spiritual guide (from *sat* = "true, real" + *guru* = teacher" [see *guru*])

1. Such a *guru* is one with God, one with the Self, one with the Absolute, one with the *mantra*.

Sādhaka — साधक — one who practices spiritual disciplines (from the verb root *sādh* = "to go straight to the goal"); a spiritual aspirant

1. According to the *Śiva Saṁhitā*, there are four types: the soft practitioner (*mṛdu*) who lacks zeal, is dull witted, sickly, greedy, attached, etc., who doesn't carry out the *guru*'s commands, even when asked; the middling practitioner (*madhya*) who is evenminded, patient, desirous of virtue, etc., who carries out the *guru*'s commands when asked; the ardent practitioner (*adhimātra*) who is steadyminded, disciplined, constantly engaged in spiritual disciplines, who anticipates the *guru*'s commands; most ardent practitioner (*adhimātratama*) who gains realization very quickly.

Sādhana — साधन — self-effort; spiritual discipline; means; the way (from the verb root *sādh* = "to go straight to the goal")

1. Generally "the means to release or liberation."
2. Jainism is the three jewels (*tri-ratna*) comprised of right faith, right knowledge, and right conduct.
3. Buddhism is the eightfold path (*ārya-aṣṭāṅga-mārga*).
4. Sāṅkhya is discrimination between spirit (*puruṣa*) and matter (*prakṛti*).
5. Yoga is the eight-limbed yoga (*aṣṭāṅga-yoga*).
6. Mīmāṃsā is action (*karma*) or injunction (*vidhi*).
7. Advaita Vedānta is ultimately right knowledge (*brahma-jñāna*), with the preliminary aids of the fourfold prerequisites (*sādhana-catuṣṭaya*) and hearing, reflecting upon, and digesting the liberating knowledge (*śravaṇa*, *manana*, and *nididhyāsana*).
8. Viśiṣṭādvaita Vedānta is action (*karma yoga*) and knowledge (*jñāna-yoga*), ultimately culminating in devotion (*bhakti-yoga*). The other accepted path is total surrender (*prapatti*).

9. Dvaita Vedānta is discrimination followed by knowledge, followed by grace (*vairāgya, jñāna, māhātmya-jñāna, niṣkāma-karma, bhakti,* and *prasāda*).
10. Śaiva Siddhānta is external acts of worship (*caryā*), then acts of intimate service to God (*kriyā*), then contemplation and internal worship (*yoga*), and finally divine knowledge of God (*jñāna*).
11. Vīra Śaivism is the eight protections to be observed (*aṣṭa-āvaraṇa*) and the five codes of conduct (*pañcācāra*).
12. Kashmir Śaivism is divine Self-rememberance (*pratyabhijñā*) with the means of *anupāya, śāmbhavopāya, śāktopāya,* and *āṇavopāya.*
13. Śivādvaita is contemplation (*tatkratu-nyāya*—one becomes what one contemplates) which leads to the realization of one's own true and essential nature.

Sādhana-bhakti — साधनभक्ति — devotion with effort; spiritual disciplines concerning devotion

1. One of the two types of devotion according to Viśiṣṭādvaita Vedānta. It is devotion engendered by spiritual exercises. It consists of the eight-limbed *yoga* (*aṣṭāṅga-yoga*), the sevenfold moral and spiritual requisites (*sādhana-saptaka*), etc. (See *bhakti.*)
2. According to Viśiṣṭādvaita Vedānta, this path presupposes certain elaborate disciplines in contrast to *phala-bhakti.*

Sādhana-catuṣṭaya — साधनचतुष्टय — the fourfold aid to the study of Vedānta

1. According to Advaita Vedānta, these four comprise the proximate aid to liberation. They are the ability to discriminate between the transient and the eternal (*nitya-anitya-vastu-viveka*); the absence of desire for securing pleasure or pain either here or elsewhere (*iha-amutra-artha-phala-vairāgya*); the attainment of calmness, temperance, spirit of renunciation, fortitude, power of concentration of mind, and faith (*śama-damādi-sādhana-sampatti*); and an intense desire for liberation (*mumukṣutva*).

Sādhana-saptaka — साधनसप्तक — sevenfold moral and spiritual discipline leading to devotion

1. According to Viśiṣṭādvaita Vedānta, these are discrimination (*viveka*), which is the purification of the body by food that has not become impure either on account of species, abode, or adventitious causes; mental detatchment (*vimoka*) which consists of nonattachment to desires; practice (*abhyāsa*) which is the continuous meditation on the Absolute (Brahman); action (*kriyā*) which is the performance of the five great sacrifices (*pañca-mahā-yajña*) according to one's capacity; virtues (*kalyāṇa*) which are truthfulness, straightforwardness, compassion, liberality, nonviolence, and noncovetousness; cheerfulness

(*anavasāda*) which is freedom from dejection; and nonexultation (*anuddharṣa*) which is the absence of exultation.

Sādhāraṇa — साधारण — common

1. A class of fallacious reasoning in which the reason is present in a place where the major term (*sādhya*) is not present; e.g., the mountain has fire because it is knowlable. (See *savyabhicāra.*)

Sādhāraṇī-karaṇa — साधारणीकरण — idealization; cause of achievement

1. According to Indian aesthetics, the secret of an artist's achievement consists in idealization. It is the generalizing of the particular. It enables an artist to conform his or her creation to the highest conception of beauty. It frees the object from ugliness, faults, defects, and mutability.

Sādhu — साधु — holy person; saint; virtuous; good; sage (from the verb root *sādh* = "to go straight to the goal"); a monk or ascetic

1. According to Jainism, it is the fourth stage of the ascetic order. They are saints who scrupulously observe the codes of conduct. They are introverts who do not mix freely with others nor give spiritual discourses. Their entire being is fixed on spiritual practices.
2. Any person who is practicing spiritual disciplines (*sādhana*).

Sādhumati — साधुमति — "good wisdom" (see *bodhisattva*)

Sadhvī — सधवी — female ascetic; Jaina nun

Sādhya — साध्य — the subject; the *probandum*; that which is to be proved; the major term

1. It is the character which is inferred. It is the major term in a syllogism.
2. See *anumāna.*

Sādhya-sama — साध्यसम — both the reason and the subject are unproved and yet to be proved

1. A type of fallacious reasoning in which the reason (*hetu*) is unproved and yet to be proved; e.g., "shadow is a substance, because it is characterized by movement." This is unproved because the reason, "being characterized by movement," is as unproved as the subject, "being a substance." See *hetvābhāsa.*

Sādhyopāya — साध्योपाय — the means to liberation which has to be effected by the aspirant

Ṣaḍ-liṅga — षड्लिङ्ग — the six marks

1. According to Mīmāṃsā, there are six marks to be noticed in understanding the scripture (Veda). They are beginning and conclusion (*upakrama* and *upasaṁhāra*); novelty (*apūrvāta*); repetition (*abhyāsa*); result or fruit (*phala*); praise or censure (*arthavāda*); and intelligibility in the light of reason (*upapatti*).

Sādṛśya — सादृश्य — similarity

1. One of the ten categories of Dvaita Vedānta. Dvaita claims that inference is made possible because of it.
2. See *padārtha* and chart no. 6.

Sadrūpa — सद्रूप — existing in a place in a positive relation; perceptible by the senses

Ṣaḍvidhā śaraṇāgatiḥ — षड्विधा शरणागतिः — the six limbs of absolute self-surrender

1. It has six constitutents; to conceive what is in conformity with the will of God (Īśvara) (*ānukūlyasya saṅkalpa*); to reject what is disagreeable to Īśvara (*prātikūlyasya varjanam*); to have firm faith that God (Īśvara) will save the self (*rakṣiṣyatīti viśvāsa*); the feeling that one is incapable to follow the prescribed path of action (*karma*), knowledge (*jñāna*), and devotion (*bhakti*) (*kārpaṇya*); to seek Īśvara alone as the protector (*goptṛtva-varaṇam*); and to surrender oneself to God (Īśvara) in all meekness (*ātma-nikṣepa*). (See *prapatti.*)

Sadvidyā — सद्विद्या — meditation on the Absolute (Brahman) as the Real (*sat*) without a second, as described in the *Chāndogya Upaniṣad;* knowledge of the Real

Sadvidyā tattva — सद्विद्यातत्त्व — "element of true knowledge"; the stage in which the subjective and objective sides of experience are equal, according to Kashmir Śaivism (see *tattva*)

Ṣaḍvikāra — षड्विकार — the "six changes"

1. There are six changes which occur to an object: origination or birth, growth, maturity, decline, death, and dissolution.

Sadyomukti — सद्योमुक्ति — "bodiless liberation"; immediately on attaining knowledge of the Self (*ātma-jñāna*), one gives up one's physical body

1. According to Advaita Vedānta, it is complete liberation from the embodied state which occurs upon realization. The embodied existence is dropped the moment liberation occurs. (See *jīvanmukti.*)

Sāgara — सागर — sea; ocean

Saguṇa — सगुण — with attributes; with qualities

Sahaja — सहज — natural; innate; spontaneous; inborn; "together born"

1. A type of power which exists in things and by virtue of which changes occur, according to Dvaita Vedānta.
2. The Self is not other than the individual who is seeking it. It is natural, innate, not external but part of one's inner nature.

Sahakāri-kāraṇa — सहकारिकारण — accessory or concomitant cause

1. The components that help the material cause to produce the effect.

Sahasrāra — सहस्रार — the thousand-petaled; the seventh subtle center

1. The topmost spiritual center or thousand-petaled lotus located in the crown of the head. It is the seat of Śiva, the supreme *guru.* When Kuṇḍalinī Śakti unites with Śiva in the *sahasrāra*, the *yogi* achieves the state of Self-realization. (See *cakra.*)

Sāhitya — साहित्य — association; connection; society; combination; harmony

Sahopalambha — सहोपलम्भ — simultaneous apprehension

Sahṛdaya — सहृदय — a qualified appreciator of a work of art; one of similar heart; connoisseur

1. According to Indian aesthetics, an appreciator of a work of art has to recreate or reconstruct in his or her mind the idea implicit in the work. In order to do this, the appreciator him- or herself must be an artist at heart. Thus, the appreciator must be a qualified appreciator in order to grasp the true import of a work of art.

Śaiva — शैव — a follower of Śiva; pertaining to Śiva; one who worships Śiva as the supreme Self; a devotee of Śiva

Sajātīya — सजातीय — "with characteristics"; the difference which exists between two objects belonging to the same class

1. For example, between one tree and another.
2. See *bheda.*

Sakala — सकल — determinate; embodied being

1. A stage of the individual soul, according to Śava Siddhānta. (See

jīva.) The individual as it exists with the three bonds of ignorance, action, and obscuration (*āṇava, karma,* and *māyā*) is called *sakala.* Kashmir Śaivism uses the term in the same way.
2. A stage of consciousness—the waking state wherein an individual desires to obtain knowledge.

Sakāma-bhāva-nirjarā — सकामभावनिर्जरा — an aspect of *bhāva nirjarā* in which the material (*karma*) particles are destroyed even before their enjoyment is finished

1. It is also called *vipāka.*
2. See *nirjarā.*

Sakampapravṛtti — सकम्पप्रवृत्ति — halting effort

Sākāra — साकार — with form

Sākāra-upayoga — साकार उपयोग — comprehension

1. According to Jainism, it is one of the types of comprehension or understanding.
2. See *upayoga.*

Śakhā — शाखा — schools; branches

1. Different brances of the *Brāhmaṇas* which later led to the establishment of the different schools—e.g., Aitareya, Kauṣītakī, etc.

Sakhyam — सख्यम् — friendship

1. One of the emotions (*bhāva*). It is the relationship of friendship.
2. One of the nine forms of devotion. (See *bhakti.*)

Sakṛddarśana — सकृद्दर्शन — single observation

Sakṛdāgamin — सकृदागमिन् — comes back only once; once returner (from *sakṛd* = "again" + *āgāmin* = "one coming")

1. A stage in the ethical path of Buddhism wherein an aspirant is only born one more time before attaining perfection.

Sākṣād-upakāraka — साक्षादुपकारक — direct means (see *ārādupakāraka*)

Sākṣātkāra — साक्षात्कार — Self-realization; direct experience

Sākṣāt-pratītiḥ — साक्षाप्रतीतिः — direct apprehension

Sākṣin — साक्षिन् — the witness self; the intuitive faculty

1. According to Dvaita Vedānta, it is the witness consciousness which is the faculty of direct apprehension or perception. It is the purest sense, without defects, and always produces absolutely valid knowledge. It indirectly perceives the objects presented to all the other senses, through the senses, as well as directly perceiving the Self (Ātman), internal organ (*antaḥkaraṇa*), and the attributes of the *manas* or mind (pleasure and pain), ignorance, time, and unmanifested ether. It has two functions: it helps produce knowledge and validity of knowledge. It is the essential attribute of the Self; the Self's own sense organ.
2. According to Advaita Vedānta, it is the witness self and neutral. It is consciousness marked by the internal organ (*antaḥkaraṇa-upahita-caitanya*). It is always in relation to consciousness and the witness thereof. It is self-luminous and ever present. It corresponds to the *puruṣa* of the Sāṅkhya-Yoga—i.e., as the passive observer of the states of the internal organ. It never appears by itself, but always in association with the internal organ.

Sākṣi-bhāsya — साक्षिभास्य — revealed by the witness self

1. According to Advaita Vedānta, all things are revealed by the witness self (*sākṣin*) as assisted by the internal organ (*antaḥkaraṇa*). Three things are revealed by the witness self alone: *prātibhāsika* objects (e.g., a mirage or a rope/snake), subjective states of the mind (e.g., pleasure or pain), and ignorance (*avidyā*).

Sākṣī-caitanya — साक्षीचैतन्य — the witness consciousness

1. According to Advaita Vedānta, it is the awareness which underlies and supports all the states of consciousness. It pervades the waking, dreaming, and deep-sleep states. It is not a state like one of these three, but being omnipresent, it is the common denominator that runs throughout them.

Śākta — शाक्त — a tradition that regards the female (Śakti) as the supreme Deity; of or relating to Śakti and her worship; a devotee of the Goddess (from *śak* = "to be able")

1. It is a philosophy closely allied with Śaivism. It regards Śakti, Power, personified as the consort of Śiva as the supreme Deity. The basis texts of this school are the *Śakta-āgamas*, also called *Tantras*.

Śākta upāya — शाक्तोपाय — "means of power"; path of Śakti

1. In Kashmir Śaivism, a means to Self-realization, primarily through the use of the mind. Since mental activity plays a vital role in it, it is

also called *jñāna upāya* or the path of knowledge. It is also called *bhedābheda* (unity in multiplicity) *upāya*. (See *upāya*.)

Śakti — शात्ति — power; capacity; energy; potency; *Citi*; *Kuṇḍalinī*; force; the divine cosmic energy which projects, maintains, and dissolves the universe; the spouse of Śiva (from *śak* = "to be able")

1. According to Dvaita Vedānta, it is one of the ten categories. (See *padārtha* and chart no. 6.) It is of four kinds: mysterious power (*acintya*), causal or natural (*kāraṇa* or *sahaja*), occasioned (*ādheya*), and word (*pada*).
2. According to Vīra Śaivism, it is of six forms: *cit-śakti*, *parā-śakti*, *ādi-śakti*, *icchā-śakti*, *jñāna-śakti*, and *kriyā-śakti*.
3. According to Śākta philosophy, it is consciousness as dynamic. Śakti is one with Śiva, being the dynamic aspect of his feminine part.
4. It is the Divine Mother, the latent power of Śiva.
5. The potential power latent in human beings is called *Kuṇḍalinī-śakti*.

Śaktipāta — शक्तिपात — transmission of spiritual power from teacher to disciple; spiritual awakening; "descent of divine grace"

1. According to the *Malini Vijaya Tantra*, there are nine degrees of the descent of grace (Śakti). Abhinavagupta later elaborated these nine degrees into twenty-seven by explaining that there are three forms of grace—intense, medium, and gentle. The most intense form grants instantaneous liberation (*tivrativra śaktipāt*). The next level is *tivramadhya*, or intense-medium, which makes the recipient a self-born *guru* (Jñāneśvar was an example of this form.) *Tivramanda*, or intense-gentle *śaktipāt*, awakens in the aspirant a powerful yearning to find a *Sadguru*. Such a one, upon meeting the Master, will be initiated by scriptural discussion, by spiritual disciplines, by ritual, by *mantra*, by *mudrā*, or by the Master simply gazing at the disciple. Of the medium forms, the *madhyativra* disciple does not have a firm conviction that he/she is Śiva, and attains Self-realization only after death. The other forms include *madhyamadhya*, *madhyamanda*, *mandativra*, *mandamadhya*, and *mandamanda*.

Śāktopāya — शाक्तोपाय — one of the steps to liberation per Kashmir Śaivism (see *upāya*)

Śālagrāma — शालग्राम — ammonite; symbol of Viṣṇu

Sallekhana — सल्लेखन — fasting unto death

1. According to Jainism, a means to rid oneself of all *karma* particles and to achieve liberation.

Sālokya — सालोक्य — to live in the region of God; being on the same plane as the Divine (from *sa* = "with" + *loka* = "world")

1. According to Dvaita Vedānta, it is the first level of release. It is entering the abode of Viṣṇu (*Vaikuṇṭha*). (See *ānanda-tāratamya.*)
2. According to Śaiva Siddhānta, the path to release consists of four stages. The first stage is called the path of the servant (*dāsa-mārga*) and its goal is *sālokya*. In this case, it means residence in the realm of Śiva (*Kailāsa*). (See *mokṣa* per Śaiva Siddhānta and *caryā;* also see *sāmīpya.*)

Śama — शम — calmness; tranquility; control of the internal sense organs; same; equal (from *śam* = "to be quiet")

1. The method of training the mind by quiet persuasion. (See *sādhana-catuṣṭaya.*)
2. Perfect equality is *samatva*. To detach the mind from all objective things by continually seeing their imperfection, and to direct it steadfastly toward the Absolute, is called tranquility.

Samabhirūḍha — समभिरूढ — the etymological standpoint

1. This standpoint concentrates on the dissimilarities between words. Even between synonyms, dissimilarity exists when their etymologies are examined. Thus each word has only one exact meaning from this standpoint.
2. It is also said to imply the splitting of words according to their roots. For example, the literal meaning of the word *paṅkaja* is "one born out of mud" (*paṅka*).
3. See *naya*.

Śama-damādi-sādhana-sampattiḥ — शमदमादिसाधन-सम्पत्तिः — the attainment of calmness, temperance, a spirit of renunciation, power of concentration of the mind, fortitude, and faith

1. The third limb of Śaṅkara's fourfold prerequisites (see *sādhana-catuṣṭaya*), it comprises *śama, dama, uparati, titikṣā, samādhāna,* and *śraddhā.*

Samādhi — समाधि — one-pointedness; concentration; absorption; union; a calm, desireless fixity; a unifying concentration; "equal mind" (from the verb root *dhā* = "to hold" + the prefixes *ā* + *sam* = "together completely")

1. It is a deep spiritual meditation or a meditative union with the Absolute.
2. A superconscious state where there is complete absorption of the intellect into the object of meditation.
3. A state beyond expression and above all thought. Here speech and

mind cannot reach. It is a state of utter calmness in which consciousness is unwavering.

4. It is a limb of Patañjali's *rāja-yoga.* (See *aṣṭāṅga-yoga.*)
5. According to Yoga, it has four aspects: *vitarka, vicāra, ānanda,* and *asmitā.* These are called *samādhi* with knowledge of objects (*saṁprajñāta*). There is also a *samādhi* without any knowledge of objects (*asaṁprajñāta*).
6. According to Buddhism, it is of three types: *upacāra* or preliminary; *jhāna* or fixed and steady; and *appanā* or achieved meditation.
7. It has also been divided into *samādhi* with the mind (*savikalpa*) and *samādhi* without any mental modifications (*nirvikalpa*).

Sāmagrī — सामग्री — collocation; the whole causal apparatus; totality

Samākhyā — समाख्या — designation (see *aṅgatva-bodhaka-pramāṇa*)

Samāna — समान — to breath equally

1. One of the five vital airs. (See *prāṇa.*)
2. It is the life breath which controls digestion and assimilation. It keeps an equilibrium in the body. It is located in the region of the navel.

Sāmānādhikaraṇya — सामानाधिकरण्य — the principle of grammatical coordination

1. The principle which states that one entity may have two aspects. It shows identity as well as difference. It cannot be used wherein there is complete identity or complete difference between the words.
2. Rāmānuja used it to explain his key concept of inseparable relation (*apṛthak-siddhi*). According to Rāmānuja, the grammar of language is the grammar of reality. Two terms, "blue" and "lotus," have distinct meanings but refer to the same substance. Distinction is not denied, while at the same time, the organic unity of the whole is affirmed.
3. Advaita Vedānta uses the same concept to show "nondifference" or "identity."

Samāna-jātīya-dravya-paryāya — समानजातीयद्रव्यपर्याय — a type of mode that is the result of the combination of inanimate substances (see *paryāya*)

Samāna-tantra — समानतन्त्र — allied systems

1. For example, Sāṅkhya-Yoga, Nyāya-Vaiśeṣika, and Mīmāṃsā-Vedānta.

Samanvaya — समन्वय — harmony

Sāmānya — सामान्य — generality; class; universal feature; concept; *genus*

1. One of the seven categories of the Vaiśeṣika system. (See *padārtha* and chart no. 6.) It is the generic feature that resides in all the members of a class. It is one, eternal, and resides in the many. It is the common characteristic by virtue of possessing which an individual becomes a member of a class. It is perceptible in perceptible things and imperceptible in imperceptible things. It has a reality of its own, independent of the particulars. It is of different grades—the highest (*para*) is "being" (*sattā*); the lowest (*apara*) "pot-ness"; and the intermediate (*parāpara*) "earthness." The "potness" and "earthness" are less general than "being." It is said to reside in substances, qualities, and activities. The relation between it and an individual is inherence (*samavāya*).
2. According to Jainism, it is neither an abstract entity nor an imposition of the mind, but represents only the accession of similar qualities by a similar development of qualities of atoms forming an aggregate. (See *ūrdhva-sāmānya.*)
3. According to Dvaita Vedānta, it is one of the ten categories (*padārtha*). It is the nature which characterizes a class. It is eternal in eternal substances and noneternal in noneternal substances.

Sāmānya-lakṣaṇa — सामान्यलक्षण — relation by generality or class nature

1. One of the supernormal modes of perception posited by the Nyāya school. It is the relation characterized by generality or class nature by which, when one perceives a particular of a class, one also perceives, in general, the other particulars; e.g., to see a cow is to see "cowness" which is present in all cows. (See *pratyakṣa* per Nyāya.)
2. According to the Vaibhāṣika and the Sautrāntika, it is the conceptual elements added by the mind in an act of perception. What is actually perceived is only the bare particular (*svalakṣanā*). To the bare particular the mind adds subjective determinations which are of five types: generality (*jāti*), quality (*guṇa*), action (*karma*), name (*nāma*), and substance (*dravya*).

Sāmānyatodṛṣṭa — सामान्यतोदृष्ट — inference based on noncausal uniformity

1. A classification of *vīta* inference based on the distinctions of pervasion (*vyāpti*). In this type the inference is based on noncausal uniformity; e.g., when one sees an animal having horns, one infers that it must possess cloven hoofs. It gives knowledge of an imperceptible or unperceived object. It is based, not upon a relation of causality, but upon the fact that the means and the end are always found together.
2. See *anumāna.*

Sāmānya-viśeṣa — सामान्यविशेष — generic differentia

Samāpatti — समापत्ति — engrossment; attainment; achievement; state of becoming one; coincidence

1. In *yoga*, the state of becoming one with the object of cognition, the instrument of cognition, and the subject of cognition in meditation.

Samāpti — समाप्ति — completion

Sāmarasya — सामरस्य — homogeneity; even essence; equilibrium

1. The process of bringing the body into a harmonious resonance with the Divine.

Ŝamarpaṇa — सामर्पण — surrender to God (from the causative form of *ṛ* = "to rise, tend upward" + *sam* = "to join together, to deliver") (see *samāveśa*)

Sāmarthya — सामर्थ्य — power; capacity

Samaṣṭi — समष्टि — cosmic; collective

Sama-samuccaya — समसमुच्चय — simultaneous combination (see *jñāna-karma-samuccaya*)

Samasyā — समस्या — a type of false knowledge found in *mati* and *sṛta* knowledge which admits of doubt and suspicion

Samatva — समत्व — equality; equanimity; equalness

Samavāya — समवाय — inherence

1. According to Nyāya, it is a normal mode of sense relation in which there is inherence—e.g., contact with sound which inheres in the sense of hearing. (See *sannikarṣa*.)
2. According to Vaiśeṣika, it is the intimate relation between inseparables. It is an eternal relationship which is inherent in the objects related. It exists between five kinds of inseparables: substance and quality, substance and activity, particular and generality, eternal substance and particularity, and whole and parts. Of these relations, at least one of the entities cannot remain without its relation to the other. (See *ayutasiddha*.)
3. See *padārtha*.

Samavāyi-kāraṇa — समवायिकारण — inherent cause

1. The inherent cause is that in which the effect inheres when it is produced; e.g., threads are the inherent cause of cloth. (See *kāraṇa*.)

Samavāyin — समवायिन् — constitutive

Sāma Veda — सामवेद — (see *veda*)

Samāveśa — समावेश — attainment of the original position; divine union; perfect merging of consciousness

1. The final attainment of the individual according to Kashmir Śaivism. It also signifies the state wherein Śiva and Śakti are identical (*sāmarasya*).

Samaveta-samavāya — समवेतसमवाय — inherence in that which inheres

1. For example, contact with soundness which inheres in sound, which in turn inheres in the sense of hearing.
2. A normal mode of sense relation according to the Nyāya school. (See *sannikarṣa*.)

Samaya — समय — time (divided into, and perceived as, moments, hours, days, etc.); agreement; rule of conduct; compact; custom; convention; order; precept

1. According to Jainism, this is the appearance of the unchangeable time in so many different forms.
2. See *kāla*.

Samayācārya — समयाचार्य — the foremost (noteworthy) Śaivite saints (Nāyanmārs)

1. They are Appar, Sundarar, Sambandhar, and Māṇikkavācakar.

Sāmayika — सामयिक — according to convention; a Jaina ethical code of conduct

1. It is the practicing of being one with the Reality.

Sāmayikābhāva — सामयिकाभाव — temporary nonexistence

Sambandha — सम्बन्ध — relation (see *saṁyoga, samavāya, svarūpa-sambandha* and *tādātmya*)

Sambandhokti — सम्बन्धोक्ति — a prose portion of a work which introduces new ideas

Sambhava — सम्भव — inclusion

1. The process of knowing something, not directly or immediately but indirectly, by virtue of its being included in something else which is already known. It is of two types: certain inclusion—e.g., one thousand includes one hundred—and possible inclusion—e.g., a *brahmin* may possess holiness.
2. See *pramāṇa.*

Śāmbhavopāya — शाम्भवोपाय — one of the steps to liberation per Kashmir Śaivism; "path of Śiva"

1. In Kashmir Śaivism, a means to Self-realization meant for advanced aspirants. It entails a sudden emergence of Śiva-consciousness by a mere hint from the *guru.* Since in this means (*upāya*) the Self is realized through the will, it is also called *icchā upāya.* (See *upāya.*)

Sambhogakāya — सम्भोगकाय — the sheath of enjoyment (see *tri-kāya*)

Śambho — शम्बो — the beneficient; auspicious (from *śam* = "auspicious, happiness, bliss" + *bhū* = "to become, origin, source")

1. The origin or source of bliss. The bestower of happiness. A name for Lord Śiva.

Saṁdhyā — संध्या — twilight; dusk and dawn prayers recited at dawn

Saṁgha — संघ — aggregate; compound

1. The substratum of elements (*dharma*) according to the Sarvāstivādins.
2. According to the Vaibhāṣikas, all perceptible things are real and composed of compounds of atoms.

Saṁgraha-naya — संग्रहनय — the class point of view

1. According to Jainism, it is the standpoint which is concerned with the general properties or class characteristics of an object. It's of two kinds: *para-saṁgraha* and *apara-saṁgraha.* While the former is the highest general outlook for which all the objects are part of the extant object, the latter dilates upon the general traits of different kinds.
2. See *naya.*

Saṁhāra — संहार — destruction; dissolution

1. According to the Śaiva schools, it is one of the five functions of Śiva. (See Śiva.)

Saṁhitā — संहिता — collection; a division of the Veda; hymns

Sāmīpya — सामीप्य — nearness to God

1. According to Dvaita Vedānta, it is the second level of graded release. (See *ānanda-taratamya.*)
2. According to Śaiva Siddhānta, the path to release consists of four stages. The goal of the path of son (*satputra-mārga*) is to attain the nearness of Śiva. (See *mokṣa* per Śaiva Siddhānta; also see *kriyā.*)

Samiti — समिति — moderation

1. According to Jainism, it is of five types: moderation in walking (*trya-samiti*), moderation in speaking (*bhāṣā-samiti*), moderation in bodily wants (*eṣaṇā-samiti*), careful handling of objects (*ādāna-nikṣepana-samiti*), and moderation in answering calls of nature (*utsarga-samiti*).
2. See *bhāva-saṁvara.*

Saṁjñā — संज्ञा — idea; concept; sign; understanding

Saṁjñin — संज्ञिन् — rational

Sampat — सम्पत् — wealth

Sampradāya — सम्प्रदाय — tradition; school; doctrine; handed-down instruction

Samprajanya — सम्प्रजन्य — watchfulness over the state of one's body and mind

Samprajñāna — सम्प्रज्ञान — knowledge of the principles (*tattvas*) gained through concentration and retained in a one-pointed mind

Samprajñāta — सम्प्रज्ञात — a stage in *samādhi* wherein one is conscious of an object

1. The mind functions in this stage, and concentrates on an object of knowledge.
2. See *samādhi.*

Samprajñāta-yoga — सम्प्रज्ञातयोग — intense concentration in a one-pointed mind in which the principles (*tattvas*) are revealed and permanently retained

Sampratipatti — सम्प्रतिपत्ति — tradition

Samprayukta — सम्प्रयुक्त — composite

Saṁsāra — संसार — empirical existence; the wheel of birth and death; transmigration; the flux of the world; the flow of the world; the objective universe; this world (from the verb root *sṛ* = "to flow" and *sam* = "together"); worldly illusion

Saṁsargābhāva — संसर्गाभाव — relation of nonexistence (see *abhāva*)

Saṁsarga-abheda — संसर्गा अभेद — relation of nonduality

1. According to Advaita Vedānta, one of two types of *abheda-saṁsarga*. (See *vākyārtha*.) This is oneness by courtesy. There is a oneness with relation, for the oneness exists only on a relational level. The object is one—e.g., a lotus—but it possesses two or more attributes, and/or meanings—viz., lotusness and blueness, etc.

Saṁśaya — संशय — doubt

1. One of the sixteen categories of the Nyāya school. (See *padārtha* and chart no. 6.)
2. It is a cognition of conflicting notions with regard to one and the same object. It may be either contradictory—e.g., is it a post or a nonpost? (*ūha*)—or it may be contrary—e.g., is it a post or is it a man? (*anadhyavasāya*).
3. Doubt is of five types, due to whether it arises from perception of such properties as are common to many things, cognition of a particular and unique property, conflicting testimony, irregularity of perception, or irregularity of nonperception.
4. Doubt is neither true nor false.

Saṁśaya-jñāna — संशयज्ञान — doubtful cognition

Saṁśaya-vyudāsa — संशयव्युदास — removal of all doubts about the truth of an inference

Sāṁsiddhika — संशयसिद्धिक — natural

Saṁskāra — संस्कार — latent impression; predisposition; consecration; imprint, innate tendency; innate potence; mold; inborn nature; residual impression; purificatory rite; rite of passage (from *sam* + *kṛ* = "to fashion or to do together")

1. It is a predisposition from past impressions. It is one of the five aggregates according to Buddhism. (See *skandha*.) They are impressions left in the mind after any experience. (See *vāsanā*.)
2. It is one of the twelve links in the causal chain of existence, according to Buddhism. (See *pratītya-samutpāda*.)
3. It is a rite performed with the help of sacred syllables (*mantra*) to restore a thing to its original pure state.

4. It is a purificatory rite in connection with an individual's life in Brāhmaṇical Indian society. It includes the sacred thread ceremony, marriage rites, funeral rites, etc.
5. It is of three kinds: velocity (*vega*), by virtue of which an object possesses motion; feeling (*bhāvanā*), by virtue of which there is memory or recognition; and oscillation (*sthitisthāpa-katva*), by means of which a substance returns from a distance to its original position.

Saṁskṛta — संस्कृत — coming together; combined cause; compounded thing; "perfected or polished"; refined

Saṁskṛta-dharma — संस्कृतधर्म — ephemeral; impermanent; impure

1. According to the Vaibhāṣika school, they are of four types: *rūpa, citta, caitta,* and *cittaviparyukta.* These are made of subtle elements, physical as well as mental, whose action and reaction cause the creation of the universe. These are born out of the construction of things and are ephemeral, impermanent, and impure. *Rūpa* is of all physical elements and has been divided into eleven kinds: the five external sense organs, their five objects, and *avijñapti. Citta* is born out of the interaction of the senses with their objects. All the *saṁskāras* remain in *citta* and it is this which transmigrates from world to world. It changes every moment. *Caitta* are the mental processes related with *citta.* There are forty-six types of *caitta. Citta-viparyukta* is the *dharma* which cannot be classified as either *rūpa* or *citta.* It is of fourteen types.

Saṁskṛti — संस्कृति — purification

1. The work of action is said to be fourfold and one of those effects is purification.
2. See *karma.*

Saṁśleṣa — संश्लेष — union

Samsṛṣṭa-viṣaya — संसृष्टविषय — relational knowledge

1. A sentence, by its very nature (being comprised of subject and object), conveys relational, qualified knowledge, according to Viśiṣṭādvaita Vedānta. Advaita Vedānta posits that there are some sentences (*mahāvākya*) which convey nonrelational, nondual knowledge (i.e., *mahāvākya*).

Samuccaya — समुच्चय — combination (see *jñāna-karma-samuccaya*)

Samudāya-satya — समुदायसत्य — the apparent reality of the aggregate

1. The phenomenalistic theory of the Buddhists.

Samūhālambana — समूहालम्बन — group cognition

Saṁvāda — संवाद — agreement; correspondence

1. Nyāya holds that validity is ascertained by agreement with the objective facts of experience.

Saṁvādi-bhrama — संवादिभ्रम — error which leads to the truth

1. For example, a person mistakes the light of a gem for the gem itself and thereby actually comes to secure the gem.
2. According to Advaita Vedānta, God takes the form of Īśvara so that a contact may be made between who the individual thinks they are (the embodied person) and that which they really are (the Self), which will eventually lead to liberation.

Saṁvara — संवर — the Jaina process of reversing the flow of material (*karma*) particles which bind the individual

1. According to Jainism, it is of two types: *bhāva-saṁvara* and *dravya-saṁvara*. The former checks one's susceptibility to the inflow of karmic particles while the latter is the actual stoppage of the karmic particles from entering the individual. *Saṁvara* is the means of liberation.

Saṁvedana — संवेदन — cognition

Saṁvega — संवेग — intense ardor derived from long practice

Saṁvid — संविद् — knowledge; supreme Consciousness

Saṁvṛtti — संवृत्ति — a relative point of view; the empirical world; limit; boundary

Saṁvṛtti-satya — संवृत्तिसत्य — empirical truth

1. According to Mādhyamika Buddhism, this is empirical truth. It is of two kinds: worldly truth (*loka-satya*) and illusory truth (*mithyā-satya*). It is the pseudo-truth which relates to the world as phenomena. However, according to Mādhyamika, the distinction between *saṁvṛtti-satya* and *paramārtha-satya* is epistemic and does not import a difference into Reality. The Real is one and nondual.

Samyag-ajīva — सम्यगाजीव — right or correct livelihood (from *samyak* = "right" + *jīv* = "to live")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga.*)

Samyak-cāritra — सम्यक्चारित्र — right conduct or character (from *samyak* = "right" + *car* = "to go")

1. One of the three jewels of Jainism. It is the practice of beneficial activities which lead to liberation and the abstinence of harmful activities which bind the individual. It includes observing the five great vows (*pañca-mahā-vrata*), restraints (*gupti*), *dharma*, etc. It is of two types: partial (*vikala*) for the householder (*śrāvaka*) and complete (*sakala*) for the renunciant (*muni*). (See *tri-ratna.*)

Samyag-darśana — सम्यग्दर्शन — right or correct faith (from *samyak* = "right" + *dṛś* = "to see, view")

1. One of the three jewels of Jainism. It is considered the prime cause of liberation as it paves the way for the other two jewels. It is right faith in the seven *tattvas: jīva, ajīva, bandha, saṁvara, nirjarā,* and *mokṣa.* (See *tri-ratna.*)

Samyag-dṛṣṭi — सम्यदृष्टि — right or correct vision (from *samyak* = "right" + *dṛś* = "to see")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga.*)

Samyag-jñāna — सम्यग्ज्ञान — right or correct knowledge (from *samyak* = "right" + *jñā* = "to know")

1. One of the three jewels of Jainism. It is a specialized knowledge of the essence of the self (*jīva*) and not-self (*ajīva*). It is without any defects and beyond all doubt. (See *tri-ratna.*)

Samyag-vāk — सम्यग्वाक् — right or correct speech (from *samyak* = "right" + *vac* = "to speak")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga.*)

Samyag-vyāyāma — सम्यग्व्यायाम — right or correct effort (from *samyak* = "right" + *vi-ā-yam* = "to strive")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga.*)

Samyak-karmānta — सम्यग्कर्मान्त — right or correct conduct (from *samyak* = "right" + *kṛ* = "to do" + *anta* = "end")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga*.)

Samyak-samādhi — सम्यकक्समाधि — right or correct contemplation (from *samyak* = "right" + *sam-ā-dhā* = "to direct, unite, together")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga*.)

Samyak-saṅkalpa — सम्यक्संकल्प — right or correct resolve (from *samyak* = "right" + *samklṛp* = "to resolve")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga*.)

Samyak-smṛti — सम्यक्स्मृति — right or correct recollection (from *samyak* = "right" + *smṛ* = "to remember")

1. One limb of the noble eightfold path of Buddhism. (See *ārya-aṣṭāṅga-mārga*.)

Saṁyama — संयम — self-control; combined practice

1. The combined practice of the last three steps in *rāja-yoga*—concentration, meditation, and union (*dhāraṇā, dhyāna*, and *samādhi*).

Saṁyoga — संयोग — conjunction; contact

1. A normal mode of sense relation in Nyāya; e.g., conjunction is represented by the contact of the sense of sight with an object, which is in conjunction therewith.
2. According to Vaiśeṣika, it is of three types: where one substance comes and conjoins with another (*anyatara-karmaja*), where the conjunction takes place as a result of activity on the part of both the substances (*ubhaya-karmaja*), and where the conjunction takes place through the medium of another conjunction (*saṁyogaja*).
3. See *sannikarṣa*.

Saṁyogaja — संयोगज — a type of conjunction where the conjoining takes place through the medium of another conjunction (see *saṁyoga*)

Saṁyukta-samavāya — संयुक्तसमवाय — inherence with that which is in conjunction

1. A normal mode of sense relation according to Nyāya; e.g., contact with the blue color which is inherent with the sense of sight.
2. See *sannikarṣa*.

Saṁyukta-samaveta-samavāya — संयुक्तसमवेतसमवाय — inherence in that which inheres in that which is in conjunction

1. A normal mode of sense relation according to Nyāya; e.g., contact with the blueness which is inherent in the blue color which inheres in a flower which is in conjunction with the sense of sight.
2. See *sannikarṣa.*

Sānanda-samādhi — सानन्दसमाधि — a stage in *samādhi* wherein the mind (*citta*) is concentrated on a pure (*sāttvika*) subtle object

1. This type of meditation renders the mind pure (*sāttvika*) and gives bliss.

Sanātana — सनातन — eternal; ancient; primeval

Sañcita — सञ्चित — *karma* in action; unripe actions (from *sam* = "together" + *cit* = "consciousness, thought")

1. Actions which have not yet begun to produce their results or fruits.
2. See *karma, prārabdha,* and *āgamin.*

Sandhyā — सन्ध्या — junction; union; holding together

1. The junction of the three divisions of the day—i.e., dawn, noon, and dusk.

Sandhyopāsana — सन्ध्योपासन — the daily worship of God at sunrise, noon, and sunset prescribed for the twice-born Hindu

Sandigdha — सन्दिग्ध — doubtful middle term

1. It occurs in an inferential cognition when there is a doubtful connection between the middle term (*hetu*) and the major term (*sādhya*).

Saṅgha — सङ्घ — collection; community

1. The community of monks who followed the Buddha. Its nucleus was formed in the Deer Park when the Buddha gave his first sermon. It is the custodian of the Buddhist religion or teachings (*dharma*).
2. The disciples of Mahāvīra formed the Jaina community (*saṅgha*). They divided themselves into eleven groups called *gaṇa* with each group being led by a *gaṇadhara.*

Sāṅgrahaṇī — साङ्ग्रहणी — a type of sacrifice

Śaṅkā — शङ्का — doubt (see *saṁśaya*)

Saṅkalpa — सङ्कल्प — wish; volition; resolution; will; determination; intention

(from the root *klṛp* = "to be in order, come into existence, determine" + *sam* = "completely, perfectly")

1. The dynamic energy of Viṣṇu.
2. One of the four ways a *guru* gives *Śaktipāt* initiation. (See *śaktipāt*.)

Saṅkalpāśraya — सङ्कल्पाश्रय — dependent on the will of God

Śaṅkara — सङ्कर — "auspicious"; name for Śiva (from the verb root *kṛ* = "to make" and *śam* = "auspicious")

Śaṅkarācārya — सङ्कराचार्य — the great sage and most famous exponent of Advaita Vedānta (from the verb root *kṛ* = "to make" and *śam* = "auspicious" + *ācārya* = "teacher")

1. (788–820) The great Indian philosopher and saint who expounded the philosophy of absolute nondualism (Advaita Vedānta). He travelled all over India defeating the contending schools of philosophy, revived Hinduism, and established maths (*āśramas*) in the four corners of India.

Saṅkarṣaṇa — सङ्कर्शण — one of the manifestations of Viṣṇu

1. His activities are to destroy the universe at the time of dissolution and to propound the scriptures. He is said to have emanated from Vāsudeva, and Pradyumna emanated from him in turn. He hypostatizes into Govinda, Viṣṇu, and Madhusūdana. He has the qualities of knowledge and strength.
2. See *vyūha*.

Sāṅkarya — सङ्कर्य — unwarranted blend

Saṅketa — सङ्केत — convention

Śaṅkha — शंख — conch shell (see *Viṣṇu*)

Saṅkhāra — सङ्खार — synthetic mental states and the synthetic functioning of compound sense affections, compound feelings, and compound concepts

Saṅkhyā — सङ्ख्या — number; knowledge

1. One of the categories of the Prābhākara school.
2. It is one of the qualities of Nyāya-Vaiśeṣika.

Sāṅkhya — सङ्ख्य — the philosophical school which enumerates the ultimate objects of knowledge

1. Kapila was the founder of this orthodox (*āstika*) system and the author of the *Sāṅkhyasūtra*. The earliest authoritative book on classical Sāṅkhya is the *Sāṅkhya-kārikā* of Īśvarakṛṣṇa. The school professes dualistic realism with its two eternal realities, spirit (*puruṣa*) and primordial matter (*prakṛti*). The term *Sāṅkhya* means both "discriminative knowledge" and "enumeration."

Saṅkleśa — सङ्क्लेश — affliction

Saṅkoca — सङ्कोच — contraction

Saṅkṣepa — सङ्क्षेप — an external penance in Jainism

Sanmātra-vādin — सन्मात्रवादिन् — one who holds the theory of the Absolute as mere Being

Saññā — सञ्ञा — perception

1. According to Buddhism, one of the five aggregates. (See *skandha.*)

Sannidhāna — सन्निधान — proximity

Sannidhi — सन्निधि — proximity

1. One of the causes which brings about a valid cognition from a proposition. It consists in the articulation of words without undue delay. It is also called *āsatti.*
2. See *ākāṅkṣā, āsatti, yogyatā,* and *tātparya.*

Sānnidhya — सन्निध्य — existing in the proximity of God

1. According to Dvaita Vedānta, one of the four levels of release. (See *sāmīpya* and *ānanda-taratamya.*)
2. According to Śaiva Siddhānta, it is the goal of the *satputra-mārga* in the stage of *kriyā.* (See *mokṣa* per Śaiva Siddhānta.)

Sannikarṣa — सन्निकर्ष — sense-object contact

1. According to Nyāya, sense-object contact may be of six normal (*laukika*) modes of sense-object relation. This is due to the fact that contact occurs between substances, qualities, class nature, etc. These six modes are conjunction (*saṁyoga*), inherence in that which is in conjunction (*samyukta-samavāya*), inherence in that which inheres in that which is in conjunction (*samyukta-samaveta-samavāya*), inherence (*samavāya*), inherence in that which inheres (*samaveta-samavāya*), adjunct-substantive relation (*viśeṣaṇa-viśeṣya-bhāva* or *viśeṣaṇatā*).

2. According to Nyāya, there are also three supernormal (*alaukika*) modes of sense-object relation: relation by generality (*sāmānya-lakṣaṇa*), relation by previous knowledge (*jñāna-lakṣaṇa*), and the perceptive faculty of *yogins* or that is cultivated by *yoga* (*yogaja*).

Sannipatya-upakāraka — सन्निपत्य उपकारक — a subsidiary action which is componently helpful to something else; an accessory

Sannyāsa — सन्न्यास — monkhood; renunciation (from *sam* = "complete" + *ni* = "down" + *ās* = "to throw"; hence, "to throw down completely")

1. The stage of renouncing all worldly possessions and ties. The last stage of human life. (See *āśrama.*) It is of two kinds: *vividiṣā-sannyāsa* or renunciation preceded by a sense of detachment from the world, and *vidvat-sannyāsa* which is renunciation *par excellence* and preceded by the dawn of realization of the Self. In the former, certain rules must be observed but, in the latter, there is absolute freedom.

Sannyāsin — सन्न्यासिन् — ascetic; monk; homeless mendicant (from *sam* = "complete" + *ni* = "down" + *ās* = "to throw"; hence, "to throw down completely")

1. An ascetic ordained as a monk. A renunciant who has taken the formal vows of renunciation.

Sanskṛtam — सन्सकृतम् — polished; refined; name of an Indian language; perfected (from the prefix *sam* = "to make perfect, complete" + the verb root *kṛ* = "to do")

Sanmārga — सन्मर्ग — true way; highest stage in Śaiva Siddhānta (see *mārga*)

Sānta — सान्त — having an end

Śānta — शान्त — peace; contentment (from the verb root *śam* = "to be at peace") (see *para-bhakti*)

Santanācārya — सन्तनाचाय्र — the philosophical preceptors of Śaiva Siddhānta

1. They are Meykaṇḍār, Aruḷnandi Śivācārya, Umāpati, and Jñāna Sambandhar.

Śānti — शान्ति — peace; contentment (from the verb root *śam* = "to be at peace")

Santoṣa — सन्तोष — contentment; peace

1. One of the observances (*niyama*) in Patañjali's Rāja Yoga.

Sapakṣa — सपक्ष — similar instance

1. That which possesses similar attributes of the subject which is desired to be inferred. The subject is known for certain in this case.
2. See *pakṣa* and *vipakṣa*.

Saprapañca — सप्रपञ्च — the cosmic view of the Absolute

1. The Upaniṣads conceived of the Absolute (Brahman) as the all-inclusive ground of the universe (*saprapañca*) as well as the reality of which the universe is but an appearance (*niṣprapañca*). The theistic traditions hold the cosmic view.

Saptabhaṅgi-naya — सप्तभङ्गिनय — the seven propositions (see *syād-vāda*)

Saptamātṛkā — सप्तमातृका — the seven mothers

1. The Goddess is depicted under seven forms. These seven are in the "creation of the word" and identified with the seven vowels (five pure and two mixed), which are the basis of all language. These seven are Brahmāṇī, Maheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, and Cāmuṇḍā.

Sapta-pramātṛ — सप्तप्रमातृ — the seven stages of the individual soul in Kashmir Śaivism

1. They are *sakala, pralayākala, vijñānākala, mantra, mantreśvara, mantramaheśvara*, and *śiva*. The individual endowed with three taints (*mala*) is called *sakala*; endowed with *karma* and *āṇava-mala* is called *pralayākala*; endowed with only *āṇava* is called *vijñānākala*; as it passes through the *Śiva-tattva* it is called *śiva* (or *śāmbhava*); as it passes through the *Śakti-tattva* it is called *śaktija*; as it passes through the *Sadāśiva* or *sādākhya-tattva* it is called *mantra-maheśvara*; as it passes through the *Īśvara-tattva* it is called *mantreśvara*; and as it passes through the *Sadvidyā-tattva* it is called *mantra*.

Sapta-vidha-anupapatti — सप्तविध अनुपपत्ति — the seven (great) untenables

1. The seven untenables are the seven major objections raised by Rāmānuja against the *avidyā* doctrine propounded by Advaita Vedānta. They are the untenability of the locus—*āśraya-anupapatti;* untenability of concealment—*tirodhāna-anupapatti;* untenability of *avidyā's* nature—*svarūpa—anupapatti;* untenability of indefinability—*anirvacanīya-anupapatti;* untenability per valid means of knowledge—*pramāṇa-anupapatti;* untenability of that which removes—*nivartaka-anupapatti;* untenability of complete cessation—*nivṛtti-anupapatti*. (For details, refer to the *Śrībhāṣya* and *Vedārtha-saṅgraha* of Rāmānuja.)

Saraṇa — सरण — protection; refuge

1. It is also a stage of consciousness. (See *sthala.*)

Śaraṇāgati — शरणागति — absolute self-surrender

1. Total dependence on God, leaving everything to His will is called total self-surrender, according to Viśiṣṭādvaita Vedānta. It is an absolute, unconditional, surrender of the self.
2. See *prapatti.*

Sarasvatī — सरस्वती — "she of the stream"; the name of Brahmā's consort who presides over speech, knowledge, and the arts; the goddess of wisdom (from *saras* = "flowing" and *vatī* = "having")

1. The name of one of the monastic orders founded by Śaṅkarācārya.

Sarga — सर्ग — creation; canto; chapter

1. One of the five topics which a Purāṇa deals with. (See *purāṇa.*)

Śarīra — शरीर — body; "that which perishes"; sheath (from the verb root *śrī* = "to waste away")

1. According to Viśiṣṭādvaita Vedānta, the body is that which is supported by the self, controlled by the self, and exists for the sake of the self. It has eight constituents: the five elements (*mahābhūta*), primordial Nature (*prakṛti*), egoism (*ahaṅkāra*), and the Great (*mahat*).
2. It is divided into the gross body (*sthūla-śarīra*), the subtle body (*liṅga* or *sūkṣma-śarīra*), and the causal body (*kāraṇa-śarīra*).
3. Advaita Vedānta calls the causal body the sheath of bliss. The subtle body is composed of the mental sheath, the sheath of the intellect, and the sheath of breath. The gross body is composed of the food sheath.
4. According to Nyāya-Vaiśeṣika, the body is made up of earth, water, fire, and air and is not constituted of the five elements as postulated by Sāṅkhya and Advaita Vedānta.

Śarīraka-sūtra — शरीरकसूत्र — a name for the *Brahma-sūtra,* since it is concerned with the nature and destiny of the embodied individual soul

Śarīra-śarīri-bhāva — शरीरशरीरिभाव — the relation subsisting between the body and the soul (according to Viśiṣṭādvaita Vedānta)

Śarīra-śarīri-sambandha — शरीरशरीरिसम्बन्ध — the vital relation of the body and the indwelling soul, between the finite self and the Absolute, as expounded by Rāmānuja

Śarīra-vyāpāra — शरीरव्यापार — physical effort

Śarīrendriya — शरीरेन्द्रिय — the psycho-physical complex of the individual

Śarīrin — शरीरिन् — the individual soul (*jīva*) (according to Viśiṣṭādvaita Vedānta)

Sārūpya — सारूप्य — to obtain the same form as God

1. According to Dvaita Vedānta, it is the third level of graded release. (See *ānanda-taratamya* and *mokṣa*.)
2. According to Śaiva Siddhānta, it is the goal of the path of the friend (*sakhā-mārga*) in the stage of *yoga*. (See *mokṣa* per Śaiva Siddhānta.)

Sarva — सर्व — all; complete

Sarvagata — सर्वगत — omnipresent

Sarvajña — सर्वज्ञ — omniscient; all knowing

Sarva-karma-tyāga — सर्वकर्मत्याग — renunciation of all actions

Sarvāsti-vāda — सर्वास्तिवाद — the theory that all exists

1. It is an early, realistic school of Buddhism associated with the Theravāda or Hīnayāna tradition. It is also called Vaibhāṣika.

Sarvāvadhi — सर्वावधि — clairvoyance

1. An aspect of clairvoyance by which one may perceive the nonsensuous aspects of all the material things of the universe. According to Jainism, it is a type of otherworldly (*vikala*) knowledge. (See *avadhi*.)

Sarvajñatva — सर्वज्ञत्व — omniscience

Sarva-karma-sannyāsa — सर्वकर्मसन्न्यास — renunciation of all actions

1. It is the renunciation of all actions.

Sarva-kartṛtva — सर्वकर्तृत्व — omnipotence

Sarvatantra-siddhānta — सर्वतन्त्रसिद्धान्त — an established conclusion accepted by all schools of thought (see *siddhānta*)

Sarvottama — सर्वोत्तम — the supreme Reality

Sasambodha — ससम्बोध — determinate consciousness

Sāsmit-samādhi — सास्मित्समाधि — a stage (in *samādhi*) in which the intellect itself becomes the object of concentration (see *samādhi*)

Saṣṭitantra — सष्टितन्त्र — a name for the Sāṅkhya school

Śāstra — शास्त्र — scripture; teaching; doctrine; treatise (from the verb root *śās* = "to rule, teach")

1. The sacred books of Indian thought are divided into four categories: primary scripture (*Śruti*—"that which is heard"), secondary scripture (*Smṛti*—"that which is remembered"), historical and mythological (*Purāṇa*), epics (*Ithihāsa*), and *Tantra*.

Śāstra-avaśyāḥ — शास्त्र अवश्याः — those individuals who do not abide by scriptural injunctions (see *jīva* per *baddha*)

Śāstra-vaśyāḥ — शास्त्र वश्याः — those individual souls who follow scriptural injunctions

1. They are of two kinds: pleasure seekers (*bubhukṣu*) and liberation seekers (*mumukṣu*).
2. See *jīva.*

Śāstra-yonitvāt — शास्त्र योनित्वात् — (Brahman is not known from any other source) since the scriptures (alone) are the means of Brahman knowledge

1. The third aphorism (*sūtra*) of the *Brahma-sūtra.*
2. It may also be interpreted: (The Absolute [Brahman] is omniscient) because of (Its) being the source of the scriptures.

Śāstri — शास्त्रि — one who knows the traditional doctrine; teacher; punisher (from the verb root *śās* = "to rule, teach, punish")

Śāśvata — शाश्वत — eternal

Sat — सत् — existence; reality; being

1. According to Advaita Vedānta, the Absolute is pure Being.

Sat-asat — सत् असत् — real-unreal; being-nonbeing (see *sadasat*)

Ṣat-cakra-nīrūpaṇa — षत्चक्र नीरूपण — “piercing the six centers”

1. Name of a Yoga text dealing with the serpent power (*Kuṇḍalinī śakti*) and its arousal from the base of the spine (*mūlādhāra cakra*) to the crown of the head (*sahasrāra*), piercing the six nerve plexuses (*cakra*) on its way up.

Satī — सती — the burning of widows on the husband’s funeral pyre

1. Originally, only a king’s (*mahārāja*) wife performed the act of entering the burning pyre of her dead husband.

Satkāraṇa-vāda — सत्कारणवाद — the theory that cause alone exists

1. Strickly speaking, the Advaita Vedānta theory of causation should be called this, instead of *satkārya-vāda*. The cause alone is real and ever existent, and all effects or phenomena in themselves are unreal.
2. See *vivarta-vāda.*

Satkārya-vāda — सत्कर्यवाद — the theory of causation that the effect exists prior to its manifestation in a latent state in the cause

1. The causal operation only makes patent the latent effect, according to this theory. It is a theory held by the Sāṅkhya school which states that the world is an emanation of the Absolute (Brahman). It is also called *pariṇāma-vāda.*
2. Śaiva Siddhānta also holds *satkārya-vāda.*
3. See *pariṇāma-vāda* and *asatkārya-vāda.*

Satkārya-dṛṣṭi — सत्कार्यदृष्टि — illlusory vision

1. A belief in the permanence of the individual soul. This is an illusory belief according to Buddhism, for there is no soul. The soul is but a name given to an aggregate of elements. It is the first obstacle to an ethical life.

Sat-khyāti — सत्ख्याति — cognition of the real

1. A theory of error in which the content of error is, in some sense or other, real. All the systems except Mādhyamika, Advaita Vedānta, and Dvaita Vedānta fall into this category; viz., the *ātma-khyāti* of Yogācāra, the *a-khyāti* of Sāṅkhya and Prābhākara Mīmāṃsā, and the *yathārtha-khyāti* of Viśiṣṭādvaita Vedānta.
2. The Viśiṣṭādvaita Vedānta theory of error is sometimes called *sat-khyāti*. (See *yathārtha-khyāti.*)
3. See *khyāti-vāda.*

Satpratipakṣa — सत्प्रतिपक्ष — opposable reason

1. A type of fallacious reasoning in which the reason is contradicted by a counterinference. (See *hetvābhāsa.*)
2. See *prakaraṇa-sama.*

Satsaṅga — सत्सङ्ग — holy company; association with the good (from *sat* = "good, truth, holy" + *saṅ-ga* = "come together, meeting")

1. Company of the good, of the godly, of the wise, of God-minded persons. Pious comradeship for spiritual aspirants. A meeting of devotees to hear scriptures, chant, or sit in the presence of a holy being. The company of saints and devotees.

Ṣaṭ-sthala — षटस्थल — a process in Vīra Śaivism whereby an aspirant grows step by step in various stages until he or she attains oneness with Lord Śiva

1. There are six stages of consciousness: *bhakta-sthala, maheśa-sthala, prasādhi-sthala, prāṇa-liṅgi-sthala, śaraṇa-sthala*, and *aikya-sthala*. To these six correspond six stages of devotion: *sat, niṣṭhā, avadhāna, anubhāva, ānanda*, and *sāmarasa bhaktis*. These six are marked by six stages of *yoga: ācāra, guru, jīva, cāra, prasāda*, and *mahāyoga*. Of these six, the first two are the characteristics of a *tyāga* soul; the next two are of a *bhoga* soul; and the last two are of a *yoga* soul.
2. It is the connecting link between the Self (Ātman) and the Absolute (Brahman), according to Śrīpati.
3. See chart no. 14.

Sattā — सत्ता — Being; Existence

1. According to the Vaiśeṣika school, Being is the highest universal. (See *jāti.*)
2. According to Advaita Vedānta, Being is the Reality.

Sattva — सत्त्व — pure; steady; goodness; illuminating; buoyant; joy; pleasure

1. One of the three qualities (*guṇa*). Its nature is of pleasure and it serves to illumine. (See *guṇa.*)

Sattva-śūnya — सत्त्वशून्य — empty time

1. In the Viśiṣṭādvaita Vedānta system, time is devoid of all qualities (*guṇa*).

Satya — सत्य — truth (from the verb root *as* = "to be")

1. The world of the highest truth or being. (See *loka.*)
2. The Golden Age. An age of truth, innocence, and purity. The path to liberation in this age is meditation. (See *yuga.*)

3. One of the abstentions of the *rāja-yoga* discipline. It is absolute truthfulness and abstaining from uttering any falsehood. (See *yama.*)
4. One of the five ethical principles of Jainism. (See *mahā-vrata.*)

Satyakāma — सत्यकाम — one who loves the good; the Being with eternal perfections; one whose desires are ever fulfilled

1 Name of a truthful child in the *Chāndogya Upaniṣad,* who approached the sage, Gautama, and asked to be admitted to his school. Because he told the truth, he was admitted even though he did not know his lineage.

Satya-saṅkalpa — सत्यसङ्कल्प — one who wills the true; one whose will is always realized

Satyasya satyam — सत्यस्य सत्यम् — the True of the true; real Reality

1. A famous quote from the Upaniṣads describing what is Real.

Satyopādhi — सत्योपाधि — true limitation

1. True limitation is opposed to false limiting adjuncts.

Śauca — शौच — purity; cleanliness

1. One of the religious observances of the *rāja-yoga* discipline. (See *niyama.*)
2. One of the ten (*dharmas*), according to Jainism.

Saulabhya — सौलभ्य — easy accessibility; benevolence

1. According to Viśiṣṭādvaita Vedānta, God is easily accessible to his devotees.

Śava — शव — corpse

Sāvadhika — सावधिक — limited (opposite of *niravadhika*)

Sāvakāśa — सावकाश — that which has had its scope fulfilled

Savicāra-samādhi — सविचारसमाधि — a stage in *samādhi* wherein the mind (*citta*) is identified with some subtle object and assumes its form (see *samādhi*)

Savikalpa — सविकल्प — determinate (see *nirvikalpa-pratyakṣa* and *samādhi*)

Saviśeṣa — सविशेष — qualified; with attributes

Saviśeṣa-abhinna-dharmi-svarūpa-bheda-vāda — सविशेष अभिन्न र्मिस्वरूपभेद-वाद — the Dvaita Vedānta theory that difference is identical with the essential nature of an object

1. According to Dvaita Vedānta, difference is the essence of an object, while at the same time providing, through attributes, the means of distinguishing the difference from the object as such. (See *bheda*.)

Savitarka-samādhi — सवितर्कसमाधि — one of the two types of *vitarka* concentration

1. This is a type of union (*samādhi*) in which the mind concentrates on objects, remembering their names and qualities.
2. See *samādhi* and *vitarka*.

Savyabhicāra — सव्यभिचार — a type of fallacious reasoning in which the reason is inconstant

1. For example, when fire is taken as the reason, it turns out inconstant and cannot prove the existence of smoke, for even where there is no smoke there may be fire.
2. It is divided into three types: common (*sādhāraṇa*), uncommon (*asādhāraṇa*), and unsubsuming (*anupasamhārin*). (See *hetvābhāsa*.)
3. It is otherwise known as *anaikāntika*.

Sāyujya — सायुज्य — united with God; togetherness (from the verb root *yuj* = "to unite" + *sa* = "with")

1. The final level of liberation, according to Dvaita Vedānta. (See *ānanda-tāratamya*.)
2. The consummate level of liberation, according to Viśiṣṭādvaita Vedānta.
3. The final stage of liberation, according to Śaiva Siddhānta. It is the goal of *sanmārga* and is the stage of knowledge (*jñāna*). (See *mokṣa* per Śiva Siddhānta.)

Śeṣa — शेष — part that is left over; accessory; dependent; the endless; infinite

1. According to Viśiṣṭādvaita Vedānta, the relation of God with an individual soul is that of the *śeṣin* (principal) and the *śeṣa* (subordinate).
2. The name of the snake which Viṣṇu reclines upon. The Lord reclines on the "infinite."

Śeṣavat — शेषवत् — a type of inference based on the distinctions of pervasion (*vyāpti*)

1. This type of inference proceeds from a perceived effect to an unperceived cause; e.g., when one infers, on the perception of a river in flood, that it was raining heavily in the mountains which feed the river. It is essentially negative in character as it is based on the coabsence of the major and middle terms. It is also called *avīta.*
2. See *anumāna.*

Śeṣin — शेषिन् — principal; God (in Viśiṣṭādvaita Vedānta)

Seva — सेव — service; selfless service; work performed with an attitude of non-doership, without attachment to the fruits of one's labor

Siddha — सिद्ध — complete; perfect; accomplished; adept (from the verb root *sidh* = "to attain")

1. A perfected being. An accomplished one. A seer. A perfected *yogi.* One who has attained the highest state and become one with God. Perfect human being; one who has attained the state of unity awareness, who experiences himself as all-pervasive, and who has achieved mastery over his senses and their objects.
2. According to Jainism, it is one of the sixfold stages in spiritual evolution. It is the final stage which represents the transempirical state. *Siddhas* are those who are free from the causal plane and all effects of *karma.* Their state is one of infinite, pure, and unlimited bliss. They have reached the top of the universe and, from there, there is no fall.
3. There are traditionally said to be sixty-four perfected beings (*siddhas*) though, in actuality, there are many more. Two of the most well-known *siddhas* include Matsyendranāth and Gorakṣanāth. Lord Śiva is said to be the first *siddha.*
4. Some people define a *siddha* as one who possesses miraculous powers (*siddhi*).

Siddhānta — सिद्धान्त — the final view; the settled conclusion

Siddhaparavākya — सिद्धपरवाक्य — an assertive proposition conveying something that is already descriptive

Siddhārtha-vākya — सिद्धार्थवाक्य — existential statement; statement which is purely descriptive

1. Such statements convey knowledge of objects already in existence. Mīmāṃsā says that they are subsidiary to injunctive statements (*vidhi-vākya*). Mīmāṃsā claims that existential statements merely give information about and clarify *vidhi-vākyas* and, thereby, gain their sole

validity. Advaita gives existential statements primary importance as they intimate the existent Absolute (Brahman). Advaita Vedānta interprets them qualitatively, giving supreme importance to them. Mīmāṃsā gives injunctions the greatest validity due to their being quantitatively greater in the Vedas. Mīmāṃsā says that existential statements convey what is already known through other sources of knowledge and, hence, they are mere restatements (*anuvāda*).

Siddhāsana — सिद्धासन — "the perfect posture"

1. A posture used for meditation formed by placing one heel at the anus and placing the other heel at the root of the sexual organ, with the ankle joints touching one another.

Siddhi — सिद्धि — powers; modes of success; attainment; supernatural powers attained through *mantra* repetition, meditation, and other yogic practices (from the verb root *sidh* = "to attain")

1. There are eight traditional powers: *aṇimā, laghimā, garimā, mahimā, prāptiḥ, prākāmyam, vaśitvam,* and *yatrakāmāvasāyitvam.* These are the capacity to grow small and penetrate all things; lightness or the ability to rise up; extreme heaviness; extensive magnitude; extreme reach; obtaining all the objects of one's desire; infallibility of purpose.
2. Other powers include the ability to fly (*dardura*); the conquest of death (*mṛtyuñjaya*); the ability to acquire hidden treasure (*pātāla-siddhi*); the ability to fly over the earth (*bhūcari*); the ability to enter into another's body (*kāya-siddhi*); the ability to fly in the sky (*khecari*); knowledge of the past, present, and future (*trikāla-jñāna*); the power to die at will (*icchā-mṛtyu*), the power to be free from hunger, thirst, sorrows, infatuation, infirmity, old age, and death (*anurmima-tvam*), the ability to hear even at long distances (*dūraśravaṇa*), the ability to see even at long distances (*dūrdarśana*), the ability to move the body as quickly as the mind (*manojava*), the ability to take any form one wishes (*kāmarūpa*), the ability to enter into another person's body (*parakāya-praveśa*), the ability to die when one wishes (*svacchanda-mṛtyu*), the ability to see the sportive activities of the gods (*deva-kṛḍā-darśana*), the ability to attain things of one's predetermination (*saṅkalpa-padārtha-prāpti*), the ability to command anyone to do anything (*apratihata-ādeśa*).

Siddhopāya — सिद्धोपाय — the means to liberation which is self-accomplished (see *upāya*)

Śikhā — शिखा — tuft on the crown of the head; tonsure

Śikṣā — शिक्षा — teaching; phonetics (one of the six limbs of the Veda (*Vedāṅgas*)

Śikṣā-vrata — शिक्षाव्रत — a Jaina ethical code of conduct

1. It is comprised of *sāmayika, proṣadhopavāsa, bhogopa-bhogaparimāṇa*, and *atithisaṁvibhāga.*

Śīla — शील — conduct; good behavior; right discipline; morality

1. Good behavior, humility, self-restraint, and self-giving comprise right discipline. It is the desisting from committing all sinful deeds.
2. According to Buddhism, it is one of the six ideals or virtues. (See *pāramitā.*)

Śilpa-śāstra — शिल्पशास्त्र — scripture which deals with the construction of temples and the fine arts

Śiṣya — शिष्य — disciple; student

1. One who is taught by the teacher (*śikṣyata iti śiṣyaḥ*).
2. One who has become improved/introverted as a result of study of the scriptures (*athavā siṣyāte viśiṣyate śāstrādi parijñanena bahirmukhāpekṣayā iti śiṣ*).
3. One who controls and curbs the activities of one's own sense organs (*indriyādi pravṛtim śikṣyati iti śiṣyaḥ*).

Śiṣṭa — शिष्ट — the disciplined one

Sītā — सीता — "furrow"; Rāma's consort and daughter of Janaka; heroine of the *Rāmāyaṇa*

Śiva — शिव — auspicious; the Ultimate Reality; Lord

1. According to the Śaiva schools, Śiva is the supreme Godhead. The concept is traced to the *Ṛg Veda* and He is the same as *Rudra.*
2. Literally *śiva* means "good or auspicious."
3. Lord Śiva exercises five functions: creation (*sṛṣṭi*), maintenance (*sthiti*), dissolution (*saṁhāra*), obscuration (*tirodhāna*), and grace (*anugraha*).
4. According to Śaiva Siddhānta, Śiva has eight qualities: independence, purity, self-knowledge, omniscience, freedom from *mala*, boundless benevolence, omnipotence, and bliss.
5. According to Śaiva Siddhānta, Śiva appears in eight forms: earth, water, air, fire, sky, the sun and the moon, and in human beings. See the benedictory (*nāndī*) verse of the *Abhijñāna-śakuntala* of Kālidāsa.
6. According to Vīra Śaivism, Śiva manifests in six forms. (See *liṅgasthala.*)

7. A a name for the all-pervasive supreme Reality. As one member of the Hindu trinity, He represents God as the destroyer. He is the personal God of the Śaivites. In His personal form, He is portrayed as a *yogi* wearing a tiger skin and holding a trident, with snakes coiled around His neck and arms.
8. According to Kashmir Śavism, Śiva has five principles: *Vidyā, Īśvara, Sadaśiva, Śakti*, and *Śiva*. He also has five faces: *Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa*, and *Īśana*.

Śiva-bhoga — शिवभोग — a stage of liberation in Śaiva Siddhānta

1. In this stage the individual soul enjoys bliss with Lord Śiva.

Śivācāra — शिवाचार — seeing everyone as Lord Śiva

1. One of the five codes of conduct in Vīra Śaivism. (See *pañcācāra.*)

Śiva-liṅga — शिवलिङ्ग — a form of the formless Śiva

1. According to Vīra Śaivism, it is a manifestation of the Divine. (See *liṅga-sthala.*)
2. See *liṅga*.

Śiva-śakti — शिवशक्ति — the twin truths of Śaktaism affirming the static and dynamic aspects of Reality

Śiva-yoga — शिवयोग — a stage in liberation in Śaiva Siddhānta

1. In this stage the individual soul unites with Lord Śiva.

Skambha — स्कम्भ — "pillar" (see stambha)

Skandha — स्कन्ध — group; aggregate

1. According to Buddhism, they are aggregates of bodily and psychical states which are immediate to oneself. They are divided into five classes: body (*rūpa*), feelings (*vedanā*), perceptions (*saññā*), predispositions from past impressions (*saṁskāra*), and consciousness (*vijñāna*). They constitute what a person is. Being impermanent, they lead only to sorrow. They point to the fact that a person is merely an empirical aggregate and has no essence.
2. *Rūpa* stands for the physical elements, and the other four aggregates (*skandha*) stand for the psychical elements in the self.

Śleṣa — श्लेष — connection; combination; words having more than one meaning; multivalent

1. Most words in the Sanskrit language are very amenable to double, triple, etc., meanings.

Smaraṇam — स्मरणम् — remembering (the Lord) (see *bhakti*)

Smārta — स्मार्त — followers of the secondary scriptures (*smṛti* or remembered texts) (from the verb root *smṛ* = "to remember")

Smṛti — स्मृति — memory; recollection; "that which is remembered" (from the verb root *smṛ* = "to remember")

1. According to Viśiṣṭādvaita Vedānta, it is included in perception as a valid means of knowledge. It is caused by similarity (*śadṛśya*), unseen effect (*adṛṣṭa*), deep thinking (*cintā*), or association (*sāhacarya*).
2. According to Nyāya, it is nonpresentative knowledge which may be either true (*yathārtha*) or false (*ayathārtha*) but not valid (*pramā*).
3. According to the Jainas and the Vaiśeṣikas, it is valid mediate knowledge.
4. According to Nyāya and Mīmāṃsā, it is invalid knowledge (though their reasons for its invalidity differ).
5. According to Advaita Vedānta, it is either valid or invalid as the case may be.
6. According to Nyāya-Vaiśeṣika, recollection is a cognition caused solely by impressions. Advaita and Bhaṭṭa Mīmāṃsā explain it as a cognitive complex consisting of two parts: perceptual experience and recollection. Nyāya calls it perceptual experience of a special type.
7. *Smṛti* also refers to traditional scriptures, which include the limbs of the Veda (*Vedāṅgas*), the Law Books (*Dharmaśāstras*), the Epics (*Ithihāsas*), and the Purāṇas.
8. The principle Law Books are the *Manusmṛti*, *Parāśarasmṛti*, and *Vaśiṣṭhasmṛti*. Other *smṛtis* are of Śaṅkha, Likhita, Atri, Viṣṇu, Hārīta, Yama, Aṅgirasa, Uśanas, Saṁvarta, Bṛhaspati, Kātyāyana, Dakṣa, Vyāsa, Yājñavalkya, and Śātātapa.

Smṛti-prasthāna — स्मृतिप्रस्थान — "the remembered foundation"; the *Bhagavad Gītā*

1. The *Bhagavad Gītā* is so-called according to Vedānta.
2. See *prasthāna-traya*.

Snāna — स्नान — ritual bath

Sneha — स्नेह — smoothness; oiliness; viscidity

1. According to Nyāya-Vaiśeṣika, viscidity is the quality which causes the lumping up of powder, etc. It causes the particles of powder, etc., to adhere to each other. It belongs only to water.

Śoka — शोक — sorrow

So'ham — सोहम् — "I am He"

1. The natural vibration of the Self, which occurs spontaneously with each incoming and outgoing breath. By becoming aware of it, a *yogi* experiences the identity between his individual self and the supreme Self

Soma — सोम — intoxicating drink used in Vedic sacrifices; nectar of immortality

Sopādhi-bhrama — सोपाधिभ्रम — delusion due to an external adjunct

1. For example, a crystal appears red in the physical proximity of a red flower.

Sopādhi-śeṣa — सोपाधिशेष — a form of perfection (*nirvaṇa*) in which some impressions remain (see *nirupādhi-śeṣa*)

Sopakrama — सोपक्रम — action which has started producing results

Spanda — स्पन्द — vibration; flutter; throb; self-movement; creative (*svatantrya*) Śakti; pulsation; creative pulsation; apparent motion in the motionless Siva which brings about the manifestation, maintenance, and withdrawal of the universe

1. A name for Kashmir Śaivism.
2. The principle of apparent movement from the state of absolute unity to the plurality of the world.

Sparśa — स्पर्श — touch; sense contact

1. One of the five subtle essences of the elements. (See *tanmātra*.)
2. One of the twelve links in the causal chain of existence. (See *pratītyasamutpāda*.)

Sphaṭika — स्फटिक — crystal

1. Some *liṅgas* are made of this substance. (See *liṅga*.)

Sphoṭa — स्फोट — to burst; manifest; boil; idea; connection between letter and meaning

1. The hidden or underlying power behind individual letters of a word which present the meaning of the word to the reader or hearer. It is the eternal essence of a word, according to the Grammarians. It is manifested by letters and itself manifests the meaning of a word. It

is the single meaningful symbol. The articulated sounds used in linguistic discourse are merely the means by which the symbol is revealed, according to the Grammarians who propounded the theory.

2. It is the eternal essence of words, both because it is manifested by the letters and because it manifests the meaning. The concept arose due to the need to explain how individual letters form a meaningful word.

Sphuratā — स्फुरता — to tremble; throb; quiver; palpatate; flash; twinkle; shine; be brilliant

Śraddhā — श्रद्धा — faith (from the verb root *dhā* "to place" + *śrad* = "faith")

Śrāddha — श्राद्ध — last rites

Śraṃaṇa — श्रंण — monk; mendicant; making effort; struggling; laboring

Śrauta — श्रौत — scriptural

1. These are scriptures based on the Vedas.
2. Vedic rituals primarily dedicated to Agni and Soma. They are generally older and more complex than *gṛhya* rituals. Usually called "traditional," "public," or "solemn." They require three fire altars and the services of several priests. (See *gṛhya*.)
3. See *āgama*.

Śravāka — श्रवाक — listener; disciple

1. A name for the followers of the Hīnayāna tradition in Buddhism.
2. A layperson in Jainism, who merely expresses his or her (*śrāvika*) faith in the Jaina doctrines and attempts as best they can to follow the *dharma*.
3. See *śrāvaka-dharma*.

Śrāvaka-dharma — श्रवाकधर्म — the householder's duties

1. According to Jaina spiritual disciplines, many concessions are allowed to the householder in observing the various virtues.

Śravaṇa — श्रवण — hearing; study

1. A proximate aid, according to Advaita, for liberation. An aspirant should hear the Upaniṣadic texts from a qualified teacher. This will remove any doubts one has as to the nature of the means of valid knowledge (*pramāṇa*) to know the Absolute (Brahman)—i.e., *śruti*. It is the stage of formal study.
2. See *mukhya-antaraṅga-sādhana*.

Śravaṇam — श्रवणम् — listening (to the glory of the Lord) (see *bhakti*)

Śreyas — श्रेयस् — good; beneficial

1. In the Upaniṣads there is a distinction made between *preyas*, what is pleasing or pleasurable, and *śreyas*, what is good or truly beneficial. One is warned never to be lured away by the merely pleasing, for there is no end to the pursuit of pleasure. (See *preyas*.)

Śrīḥ — श्रीः — excellent; venerated; wealth; Lakṣmī (from the verb root *śrī* = "to flame, diffuse light"); a term of respect; also means prosperity; glory; success

1. She is the consort of Viṣṇu. She is said to be the *puruṣakāra* (interceder), according to Viśiṣṭādvaita Vedānta.
2. It is often used as an honorific prefix to the name of deities and holy personages to indicate "holiness."

Śrī Sampradāya — श्रीसम्प्रदाय — the Viśiṣṭādvaita Vedānta system

Śrī-vatsa — श्रीवत्स — mark on Viṣṇu's body signifying Lakṣmī's presence; "mark of beauty"

Śṛṅgāra — शृङ्गार — feelings of erotic love (see *rasa*)

Śrotra — श्रोत्र — the ear

1. One of the five sense organs (*jñānendriya*).

Sṛṣṭi — सृष्टि — creation

1. One of the five functions of Śiva. (See *Śiva*.)

Sṛṣṭi-vākya — सृष्टिवाक्य — creation texts

1. According to Advaita Vedānta, these texts only allude to Reality and do not teach creation per se. They explain how creation works only at the empirical level. By employing the method of *adhyāropa* and *apavāda* (prior superimposition and subsequent denial), these texts lead an aspirant from the known and the familiar to the unknown and the unfamiliar—i.e., to the Absolute (Brahman).

Śrutahāni — श्रुतहानि — distortion of the text; giving up what is actually stated

Śruta-jñāna — श्रुतज्ञान — scriptural knowledge

1. This is a type of mediate knowledge, according to Jainism. It is of

two kinds: *Aṅga-bāhya* (not incorporated in the twelve *Aṅgas*), and *Aṅga praviṣṭa* (incorporated in the twelve *Aṅgas*). Its object of cognition may belong to the past, present, or future, and being the utterance of great ones (*āpta-vacana*), it is pure and beyond change. It is authoritative knowledge whose validity is unchallengeable. It is knowledge derived through words. It is divided into four classes or processes: integration (*labdhi*), consideration (*bhāvanā*), understanding (*upayoga*), and interpretation (*naya*). A unique feature of the Jaina theory of scriptural knowledge is that it is always preceded by perceptual knowledge (*mati*). No other school maintains that perceptual knowledge is basic to scriptural knowledge.

Śrutārthāpatti — श्रुतार्थापत्ति — a type of postulation which helps to explain something that is heard

1. For example, the fact that the village from which Kṛṣṇa hails is on the Yamunā can be understood only when this statement is interpreted as meaning that the village is situated on the banks of the river Yamunā. (See *arthāpatti.*)

Śruti — श्रुति — what is heard; revealed scripture; direct assertion; Veda

1. The Vedas are called the *śruti*. They are the Hindu revelatory scripture. The Divine Word (Veda) which is "heard" by the Seer (*ṛṣi*) constitutes the immemorial truth. (See *aṅgatvabodhaka-pramāṇa.*)
2. It is divided into *bheda-* and *abheda-śruti*.

Śruti-aneka — श्रुति अनेक — diversity of scriptural statements

1. According to Advaita Vedānta, any seeming contradictions which exist in one's mind regarding the Absolute (Brahman), are removed by the study (*śravaṇa*) of the scriptures.

Śruti-prasthāna — श्रुतिप्रस्थान — the Upaniṣads

1. The Upaniṣads are so called by the Vedānta schools because they are not only the summit (*śiras*) of the Veda but also a part of it. They are the foundation or basis of revelatory scripture. (See *prasthāna-traya.*)

Śruti-sāpekṣa — श्रुतिसापेक्ष — dependent upon scripture for authoritativeness

Śruti-śiras — श्रुतिशिरस् — the summits of the scripture

1. The Upaniṣads are called the summit of the Veda.

Stambha — स्तम्भ — to fix firmly; support; sustain; prop; "pillar"

1. The support or ground of the universe. The universal pillar.

Steya — स्तेय — stealing

Sthala — स्थल — an abode; place

1. The supreme Reality in Vīra Śaivism.
2. It is a name for consciousness. According to Vīra Śaivism, there are six stages of consciousness: *aikya*—after knowing the world as unreal, one shares the bliss of Śiva; *śaraṇa*—one sees God (*liṅga*) in oneself and everywhere; *prāṇaliṅga*—renunciation of the ego; *prasādi*—offering all objects of enjoyment to God; *maheśvara*—firm belief in the existence of God; and *bhakta*—performing rituals and possessing devotion. The first two stages belong to *yoga-aṅga*, the next two to *bhoga-aṅga*, and the last two belong to *tyāga-aṅga*. (See chart no. 14.)
3. According to Vīra Śaivism, *sthala* or Śiva divides into *liṅga* and *aṅga*. *Liṅga* is Śiva, or Rudra, and is the object of worship or adoration. *Aṅga* is the individual soul, the worshipper or adorer. Both *liṅgasthala* and *aṅga-sthala* manifest in six forms. (See chart no. 14.)

Sthāna — स्थान — position; proximity (see *aṅgatva-bodhaka-pramāṇa*)

Sthāvara — स्थावर — nonmoving bodies; immobile; stationary

1. They are said to be of four kinds: stones (*śilā*), shrubs (*gulma*), trees (*vṛkṣa*), and creepers (*latā*).

Sthaviravāda — स्थविरवाद — See Theravāda

Sthāyibhāva — स्थायिभाव — essence of emotion forming the content of a work of art; an emotion located in an appreciator of a work of art

1. According to Indian aesthetics, it is the material cause of *rasa*. (See *rasa*.) Such emotions are fit for representation as the theme of a work because these basic emotions may be assumed to be present in the responding spectator. There are nine basic emotions: love (*rati*), mirth (*hāsa*), sorrow (*śoka*), anger (*krodha*), fortitude (*utsāha*), fear (*bhaya*), disgust (*jugupsā*), wonder (*vismaya*), and calmness (*śama*).

Sthitaprajñā — स्थितप्रज्ञा — one who is established in the divine Consciousness (from the verb root *sthā* = "to stand" + *pra* = "before" + *jñā* = "to know")

1. One who is unmoved by agitated feelings and emotions—whether good or bad, pleasurable or painful—who is neither elated by joy nor depressed by sorrow and is stable in the knowledge and awareness of the Reality. (See the *Bhagavad Gītā* 2.55–57.)

Sthiti — स्थिति — a state; condition; preservation; maintenance (from the verb root *sthā* = "to stand")

Sthitasthāpaka — स्थितस्थापक — elasticity (see *saṁskāra*)

Sthūla — स्थूल — gross material

Sthūla-cit — स्थूलचित् — physical consciousness

Sthūla-sarīra — स्थूलसरीर — gross body; physical body

1. According to Sāṅkhya, it is constituted of the twenty-five elemental principles: the five *jñānendriyas* (the organs of hearing, touch, sight, taste, and smell), the five *karmendriyas* (the organs of speech prehension, movement, excretion, and generation), the five *tanmātras* (the subtle essence of the elements of sound, touch, sight, taste, and smell), the five *mahābhūtas* (ether, air, fire, water, and earth), and the five vital airs (*prāṇa, apāna, samāna, udāna*, and *vyāna*).
2. See *śarīra*.

Stotra — स्तोत्र — hymn (in praise of God)

Strotāpanna — स्त्रोतापन्न — (Pali term) one in the stream of perfection

1. It is a stage of a Buddhist aspirant on the path to perfection.

Stūpa — स्तूप — a religious monument, shaped like a dome or pillar

Śubha — शुभ — auspicious; good (from the verb root *śubh* = "to shine, to be auspicious")

Śuddha — शुद्ध — pure (from the verb root *śudh* = "to purify")

Śuddhādhvan — शुद्धाध्वन् — perfect or pure way

1. According to Kashmir Śaivism, it is a name for the pure creation. (See *tattva*.)

Śuddhādvaita — शुद्धाद्वैत — pure nonduality

1. The name of Vallabha's school of Vedānta.

Śuddha-avasthā — शुद्धावस्था — pure state

1. According to Śaiva Siddhānta, it is the state when the individual enters into a nondual union with Śiva. It is twofold: liberated while living (*jīvanmukti*) and supreme liberation (*paramukti*).

Śuddha-bhāva — शुद्धभाव — purity in motive

Śuddha-jīva — शुद्धजीव — a perfect individual soul (according to Jainism); pure individual (see *jīva*)

Śuddha-māyā — शुद्धमाया — Śiva's pure power (*māyā*)

1. According to Śaiva Siddhānta, God's power (*māyā*) is twofold: pure and impure. Pure *māyā* is *māyā* in its primal state. It gives rise to the five pure principles.

Śuddha-niścaya — शुद्धनिश्चय — knowledge of a thing in a particular context (see *naya-niścaya*)

Śuddha-sattva — शुद्धसत्त्व — pure matter

1. According to Viśiṣṭādvaita, it is a self-luminous, immaterial, spiritual substance which is unconnected with the three qualities (*guṇa*). It is infinite in the higher regions and finite in the lower regions. It is the "matter" out of which the bodies of God (Īśvara), eternals, and liberated individuals are made. (See *nitya-vibhūti.*)

Śuddhāśuddha-māyā — शुद्धाशुद्धमाया — pure and impure creation

1. According to Śaiva Siddhānta, the space-time universe evolves from here. It is an impure creation and is directed by the lesser divinities. It evolves into particle (*kalā*), knowledge (*vidyā*), desire (*rāga*), individual soul (*puruṣa*), and matter (*māyā*). These elements (*tattva*) cause enjoyment for the individual soul. They are also called *miśra-tattvas*. (See chart no. 9.)

Śuddha-vidyā — शुद्धविद्या — pure knowledge

1. It is a category in Śrīkaṇṭha's philosophy. (See chart no. 9.)

Sudurbodha — सुदुर्बोध — inexplicable

Sudurjaya — सुदुर्जय — supreme invincibility in meditation (see *bodhisattva*)

Sukha — सुख — pleasant; happy; agreeable (from *su* = "good, fine" + *kha* = "state")

Śukla — शुक्ल — bright

Sūkṣma-cit — सूक्ष्मचित् — subtle sentience; subtle consciousness

1. According to Śaiva Siddhānta, God needs neither support nor experience to understand.

Sūkṣma-indriya — सूक्ष्म इन्द्रिय — subtle sense organ

1. It is a name for the mind (*manas*).

Sūkṣma-śarīra — सूक्ष्मशरीर — subtle body

1. The sheaths of vital airs (*prāṇa*), mind (*manas*), and knowledge (*vijñāna*) constitute the subtle body. They are called the *prāṇamaya-kośa, manomaya-kośa*, and *vijñāna-maya-kośa*.
2. The subtle body consists of the internal organs (*buddhi, ahaṅkāra*, and *manas*), the organs of knowledge (*jñānendriya*), the organs of action (*karmendriya*), and the five vital airs (*prāṇa*).
3. It is also called the *liṅga-śarīra* or the astral body.
4. See *kośa* and *śarīra*.

Sūkta — सूक्त — Vedic hymn

Śūnya — शून्य — the void; nonbeing; nonexistence; negation; emptiness; zero (from the verb root *śū, śvā, śvi* = "to swell")

1. According to Mādhyamika Buddhism, there is no Reality or nonreality. All is *śūnya*, void, empty, as all realities are disclaimed. Thus, whatever is, is not describable by any concept. Being devoid of any phenomenal characteristics, "void" or "the indescribable" is the real nature of things.

Śūnyatā — शून्यता — voidness; emptiness

1. According to Buddhism, it is the suchness of existence. (See *śūnya*.)

Śūnyavāda — शून्यवाद — the theory of the void (see Mādhyamika)

Sura — सुर — divine being

Surā — सुरा — intoxicating drink

Sūrya — सूर्य — sun (from *sū* = "to press out")

Śuṣka-yukti — शुष्कयुक्ति — dry reasoning

Suṣumnā — सुषुम्ना — the subtle central nerve; the principal nerve (see *nāḍī*)

1. The central and most important of all 72,000 nerve channels (*nāḍī*) located in the center of the spinal column extending from the base of the spine to the top of the head. The six vortices (*cakra*) are situated in the central channel (*suṣumnā*), and it is through the *suṣumnā* channel that the *Kuṇḍalinī* rises.

Suṣupti — सुषुप्ति — deep sleep; sleep without dream

1. The state of deep-sleep consciousness. There are no objects present—neither of external things of the world nor of internal ideas; thus, there is no apprehension of duality, though ignorance (*avidyā*) still persists in a latent state.
2. See *avasthā*.

Sutala — सुतल — hell

1. The nether pole of *Jano-loka*. It is a state of good matter wherein desire and passion rule.
2. See *loka* and *tala*.

Sūtra — सूत्र — aphorism; "thread" (from the verb root *siv* = "to sew")

1. An extremely condensed and cryptic statement requiring a commentary or explanation (*bhāṣya*) to make it intelligible.
2. The sacred thread worn by the members of the three higher castes.
3. The basic text for a philosophical system. It consists of a set of aphorisms setting forth, in an ordered manner, the leading concepts and doctrines of the system concerned. These aphorisms are cryptic and are not expository statements but aids to memory. Since they are brief, they lend themselves to divergent interpretations. (See *bhāṣya*.)

Sutta-piṭaka — सुत्तपिटक — the basket of sermons

1. This is the Buddhist scripture (compiled by Ānanda) which gives the sermons and parables of the Buddha. It is divided into five sections (*nikāya*): *dīgha*, *majjhima*, *saṁyutta*, *anguttara*, and *khuddaka*.

Svabhāva — स्वभाव — essential nature; integral nature; inherent property

1. The essential nature of one's nature.
2. The theory of self-nature (*svabhāva-vāda*) or "naturalism," which holds that things are as their nature makes them. It acknowledges the universality of causation while tracing all changes to the thing itself to which it belongs. Everything is unique and is predetermined by that uniqueness. Everything is self-determined. What is to happen, must happen, whether one wills it or not.

Svabhāva-nirdeśa — स्वभावनिर्देश — natural perceptual discrimination (see *nirdeśa*)

Svadharma — स्वधर्म — one's own natural duty

1. It arises from one's obligations toward one's nature, class, social position, latent tendencies, place, and time. (See *dharma*.)

Svādhyāya — स्वाध्याय — study; study of scripture; "self-study" (from *sva* = "self" + the verb root *adhi-i* = "to go over")

1. One of the religious observances of Patañjali's *rāja-yoga.* (See *niyama.*)

Svagata-bheda — स्वगतभेद — internal distinctions

1. For example, the difference between the leaves and flowers of a tree. (See *bheda.*)

Svāhā — स्वाहा — invocation at offerings to gods (*deva*); "it is offered"

1. A *mantra* used when offering oblations to the sacrificial fire.

Svalakṣaṇa — स्वलक्षण — the bare particular in perception

1. According to both Vaibhāṣika and Sautrāntika schools, what is perceived or postulated is the bare particular—e.g., blue. All the other elements (blueness, peacockness, etc.) are added by the mind and are termed *sāmānya-lakṣaṇa.*

Svāmi — स्वामि — "lord"; owner; spiritual preceptor; teacher; spiritual guide (from the verb root *sva* = "own or self"); *sva* = one's own + *asmi* = "I am," thus, the only independent one—i.e., God

1. By courtesy, it is a term applied to monks who have taken a vow to dedicate their lives to the pursuit of the great inner Self. In these cases, it has the connotation of "revered."
2. See also *swāmi.*

Svanirvāhaka — स्वनिर्वाहक — what is self-accomplished

Svānubhava — स्वानुभव — Self-realization; self-experience

Svapna — स्वप्न — dream; the dream state

1. It is to be immersed in one's own self. The state of consciousness called dream is also known as *prajñā.*
2. See *avasthā.*

Svaprakāśa — स्वप्रकाश — self-revealing; self-luminous

Svārasika — स्वारसिक — self-evident

Svārasikī-pravṛtti — स्वारसिकीप्रवृत्ति — spontaneous volition

Svarga — स्वर्ग — heaven

Svarloka (*Svarga*) — स्वर्लोक — heaven

1. A world of light and delight.
2. See *loka* and *tala*.

Svārtha-anumāna — स्वार्थानुमान — inference for one's own sake

1. An inference which is intended for the satisfaction of one's own reasoning. It consists of three propositions. The Buddhists, Jainas, and Naiyāyikas all make this distinction. (See *anumāna*.)

Svarūpa — स्वरूप — natural form; actual or essential nature; essence (from *sva* = "own, self" + *rūpa* = "form, shape, figure")

Svarūpa-abheda — स्वरूप अभेद — nonrelational proposition; identity statement

1. According to Advaita Vedānta, examples of this type of proposition include *so'yam devadattaḥ* (this is that Devadatta) or the *mahāvākya, tat tvam asi.*
2. It is one of the two types of *vākyārthas*. This type is a nonrelational sentence in that the two entities referred to are actually identical. (See *vākyārtha*.)

Svarūpa-anupapatti — स्वरूप अनुपपत्ति — the untenability of the nature (of *avidyā*)

1. One of the seven untenabilities pointed out by Rāmānuja in his criticism of the Advaita Vedānta concept of ignorance (*avidyā*). (See *saptavidha-anupapatti*.)

Svarūpa-dharma — स्वरूपधर्म — essential attributes of a substance

Svarūpaikya — स्वरूपैक्य — absolute identity

Svarūpa-jñāna — स्वरूपज्ञान — knowledge which is of the nature of the Self (Ātman)

1. According to Advaita Vedānta, it is another name for the Absolute (Brahman). Advaita makes a distinction between *svarūpa-jñāna,* which is the Absolute (Brahman), and *vṛtti-jñāna,* which is a cognition or knowledge through a mental mode. *Svarūpa-jñāna* is not opposed to ignorance (*avidyā*), while *vṛtti-jñāna* is. The type of modal knowledge through which Brahman is apprehended is called *akhaṇḍākāra-vṛtti-jñāna.*
2. See *vṛtti-jñāna*.

Svarūpa-lakṣaṇa — स्वरूपलक्षण — essential nature; inseparable essence

1. The essential nature of a thing lasts as long as the thing persists. Thus, its essential nature distinguishes it from all other things. It is a definition by essence. It defines a thing without the implication of the differentiation entering into the constitution.
2. According to Advaita Vedānta, existence, knowledge, and bliss (*sat-cit-ānanda*) are the essential nature of the Absolute (Brahman). However, it should be noted that the essential nature of the Absolute (Brahman), as defined by Advaita, is interpreted only negatively.
3. See *taṭastha-lakṣaṇa*.

Svarūpa-nirūpaka-dharma — स्वरूपनिरूपकधर्म — eternal qualities which describe the Lord

1. According to Viśiṣṭādvaita Vedānta, these three qualities are said to be the Lord's essential nature. They are truth (*satyatva*), *knowledge* (*jñānatva*), and bliss (*ānandatva*).

Svarūpa-sambandha — स्वरूपसम्बन्ध — self-relation

1. According to Nyāya, self-relation is of two types: those which limit occupancy (*vṛtti-niyāmaka*) and those which do not limit occupancy (*vṛtty-aniyāmaka*).

Svarūpāsiddha — स्वरूपासिद्ध — unestablished in respect of itself

1. A type of unestablished reason (*hetu*) in an inferential process; e.g., sound is a quality, because it is visible, like a color. Visibility cannot be predicated of sound, which is only audible.
2. See *asiddha* and *hetvābhāsa*.

Svarūpa-sthiti — स्वरूपस्थिति — remaining in one's own natural condition

Svarūpa-traividhya — स्वरूपत्रैविध्य — three forms of the self

1. According to Dvaita Vedānta, there are three types of individual souls: *mukti-yogya*—pure (*sattva*)-predominant individuals fit for release; *nitya-saṁsārin*—active (*rajas*)-predominant individuals who are ever within the cycle of birth and death; and *tamo-yogya*—lethargic (*tamas*)-predominant individuals or evil beings. The second and third types of individuals cannot ever obtain liberation.

Svarūpa-upādhi-pratibimba — स्वरूप उपाधि प्रतिबिम्ब — the soul (*jīva*) is a reflection through its own nature functioning as the reflecting medium

1. According to Dvaita Vedānta, this is a concept regarding the individual soul.

Svarūpa-viśeṣa — स्वरूपविशेष — special natural forms

Svasaṅkalpa-sahakṛta-karma-kṛta — स्वसङ्कल्पसहकृतकर्मकृत — bodies made by one's own will

1. It is said that *yogins* possess the power to make such bodies.
2. See *śarīra.*

Svasiddha — स्वसिद्ध — self-established

Svasti — स्वस्ति — successful; fortune; well being (from *su* = "well" + *astu* = "may be")

1. *Svastu* is a term of salutation indicating "hail" or "health" or "may it be well with you."

Svāstika — स्वास्तिक — sign of auspiciousness

Svataḥ nirākāra — स्वतः निराकार — formless in itself

Svataḥ-prāmāṇya-vāda — स्वतः प्रामाण्यवाद — the theory of intrinsic validity

1. The theory that the validity of knowledge is present in the material that creates the object and that the awareness of this validity arises spontaneously with that knowledge itself. (See *parataḥ-prāmāṇya-vāda.*)
2. Sāṅkhya holds that validity and invalidity are intrinsic to knowledge. Mīmāṃsā and Advaita Vedānta hold that validity is intrinsic, but that invalidity is extrinsic to knowledge. (See *pramā.*)

Svataḥ-siddha — स्वतः सिद्ध — self-established; self-luminous

Svatantra — स्वतन्त्र — independent; free; absolute freedom (from *sva* = "own" + *tantra* = "rule")

Svatantra-tattva — स्वतन्त्रतत्त्व — an independent real

1. According to Dvaita Vedānta, God (Brahman) is an independent real.

Svātantrya-vāda — स्वातन्त्र्यवाद — the theory of self-dependence or sovereignty

1. The unique and chief doctrine of Kashmir Śaivism. It proclaims that Śiva's will is responsible for all manifestations. The supreme Reality manifests all from itself, in itself, and by itself as it is self-dependent.

Svatastva — स्वतस्त्व — intrinsicality

Svatogrāhya — स्वतोग्राह्य — intrinsically made out

Svatograhaṇa — स्वतोग्रहण — intrinsic apprehension

Svatojanya — स्वतोजन्य — intrinsically brought out

Svatovyāvartaka — स्वतोव्यावर्तक — self-discriminating

Svatovyāvṛtta — स्वतोव्यावृत्त — self-differentiated

Svayambhū — स्वयम्भू — self-generated; being of itself; name for supreme Being

Svayaṁ-jyoti — स्वयं ज्योति — self-luminous

Svayam-prakāśā — स्वयम्प्रकाश — self-luminous

Svayaṁ-siddha — स्वयंसिद्ध — self-accomplished

1. A type of perception independent of the senses and accomplished by *yogic* practices. (See *arvācīna-pratyakṣa.*)

Svecchā — स्वेच्छा — free will

Svedaja — स्वेदज — sweat born

1. Bodies born of sweat. (See *karma-kṛta.*)

Śvetāmbara — श्वेताम्बर — white clad

1. One of the two principal Jaina sects. (See *digambara.*) Its adherents wear all white clothing. They are the most catholic among the Jainas.

Svetara-bheda — स्वेतरभेद — different from the rest

Śvetāśvatara Upaniṣad — the Upaniṣad of the sage Śvetāśvatara

1. It belongs to the *Taittirīya* or *Kṛṣṇa Yajur Veda*. It contains a strong theistic vein and mentions names like Hara, Rudra, Śiva, and Bhagavān. Devotion is mentioned as a means of realizing the Supreme.

Swāmin — स्वामिन् — Lord; "master of one's own self" (from *sva* = "one's own" or "independent" + *asmi* = "to be")

1. A title given to renunciants (*sannyasins*) out of courtesy since they are seriously pursuing their inherent divinity.

Syād — स्याद् — "may be"

Syād-asti — स्यादस्ति — "may be it is" (see *syād-vāda*)

Syād-asti-avaktavyam — स्यादसित अवक्तव्यम् — "may be it is and is indescribable" (see *syād-vāda*)

Syād-asti-nāsti — स्यादस्तिनास्ति — "may be it is and it is not" (see *syād-vāda*)

Syād-asti-nāsti-avaktavyam — स्यादस्तिनास्ति अवक्त-व्यम् — "may be it is, is not and is indescribable" (see *syād-vāda*)

Syād-avaktavyam — स्यादवक्तव्यम् — "may be it is indescribable" (see *syād-vāda*)

Syād-nāsti — स्याद नास्ति — "may be it is not" (see *syād-vāda*)

Syād-nāsti-avaktavyam — स्याद नास्ति अवक्तव्यम् — "may be it is not and is indescribable" (see *syād-vāda*)

Syād-vāda — स्यादवाद — the theory of "may be"; conditioned predication

1. As Reality is a complex phenomena, according to the Jainas, no one simple proposition can express the nature of Reality fully. Thus the term *may be* (*syād*) is prefixed before seven propositions (*saptabhaṅgī*) giving each one a conditional point of view. Each proposition affirms something only in a relative point of view and, thus, the definite Jaina point of view is that there is no one definite point of view of Reality. All knowledge is relative and may be examined from the point of view of time, space, substance, and mode; e.g., a pot exists, now, from one point of view and does not exist at another time—in the future. From one point of view, a pot doesn't exist (before it is made) and from another point of view, it exists (after it is made). This pot exists from the point of view of its substance, clay, its place, the present moment, and its mode, which is its particular shape. The pot does not exist from the point of view of another substance, say gold, etc. To ignore the complexity of objects is to commit the fallacy of dogmatism according to the Jainas.
2. The seven propositions are *syād-asti, syād-nāsti, syād-asti-nāsti, syād-asti-avaktavyam, syād-nāsti-avaktavyam, syād-asti-nāsti-avaktavyam*, and *syād-avaktavyam.*

Śyāma — श्याम — it., "the dark one"; a name of Kṛṣṇa, so-called because of his dark blue complexion

Śyenayāga — श्येनयाग — a type of Vedic ritual for bringing about a calamity to one's enemies

T

Tadanyabādhitārtha-prasaṅga — तदन्यबाधितार्थप्रसङ्ग — a type of reasoning (see *tarka*)

Tāḍāsana — ताडासन — "mountain pose"

1. A standing pose where one stands firm and erect as a mountain.

Tādātmya — तादात्म्य — identity; empathy

1. The relation of identity is also referred to as the relation of nonduality (*saṁsarga*). According to Sāṅkhya, Bhāṭṭa, and Advaita Vedānta, this is essentially an internal relation.

Taijasa — तैजस — the dream self; the vital self; the fiery

1. It is the self having a conceit in an individual subtle body in dream experience. It is so called because it is of the nature of light and, thus, can function in the absence of external objects. It knows subtle internal objects and enjoys them through the mind.
2. See *viśva* and *prajñā*.

Taittirīya Upaniṣad — तैत्तिरीयोपनिषद् — "partridge"; an Upaniṣad belonging to the *Kṛṣṇa* or Black *Yajur Veda* named after the sage Tittīri

1. Though relatively short, it is regarded as a source book of Vedānta philosophy. It is divided into three sections (*vallī*). The first section deals with pronunciation and prayers addressed to deities for the removing of obstacles to spiritual wisdom. The second part discusses knowledge of the Absolute (Brahman) through an analysis of the five sheaths (*kośa*). The third part deals with a dialogue between Varuṇa and his son, Bhṛgu, which puts forth Brahman as the cause of the creation, continuance, and dissolution of the universe.

Tala — तल — place or world

1. There are seven *talas* in Indian lore: *pātāla*, the serpent kingdom of the *Nāgas*; *atala*, the kingdom of the *Yakṣas*; *rasātala*, the abode of the *asuras*, *daityas*, and *dānavas; talātala*, the kingdom of the *rākṣasas*; *vitala*, the kingdom of Śiva's demons; *sutala*, ruled by *Bali*; and *mahātala*, the kingdom of *pretas* and demons.
2. See *loka*

Talātala — तलातल — hell

1. A state of purely outward passions and sense indulgence. It is a place

and yet not a place. It is a plane of existence which is not fully material nor fully nonmaterial.
2. See *loka* and *tala*.

Tamas — तमस् — darkness; inertia; dullness; sluggish; state of rest; that which resists activity
1. One of the three qualities (*guṇa*). It is of the nature of indifference and serves to restrain. It is heavy and enveloping. (See *guṇa*.)

Tamo-yogin — तमोयोगिन् — individual souls who are destined to go to hell
1. According to Dvaita Vedānta, these individuals are *tamas*-predominant, evil beings. They can never obtain liberation.
2. See *svarūpa-traividhya.*

Tāṇḍava — ताण्डव — "dance of destruction of Lord Śiva"
1. Śiva Naṭarāja, the Lord of the dance, dances a dance of destruction when it is time for the universe to disappear. When he dances as Naṭarāja, he holds a drum (*damaru*) in His upper right hand connoting sound or creation of the universe. In Śiva's upper left hand he holds a flame which symbolizes the destruction of the universe. His lower right hand is in *abhaya-mudrā,* or the gesture bestowing peace and protection on His devotees. His lower left hand points toward his upraised foot, showing that his feet are the sole refuge of the individual soul. His lifted foot stands for liberation.

Tanhā — तन्हा — craving; desire; thirst
1. A Pāli term for desire. (See *tṛṣṇā*.)

Tanmātra — तन्मात्र — the subtle essence of the fire elements; the pure elements; elemental essence (from *tad* = "that" + *mā* = "to measure")
1. They are sound (*śabda*), touch (*sparśa*), sight (*rūpa*), taste (*rasa*), and smell (*gandha*). The five elements (*mahābhūta*) are derived from the *tanmātras*: from sound comes ether; from touch comes air; from sight comes fire; from taste comes water; and from smell comes earth. The *tanmātras* are said to evolve from the *tāmasa* aspect of egoity according to Sāṅkhya.
2. See chart no. 13.

Tantra — तन्त्र — rule; ritual, scripture; religious treatise; loom; warp (from the root "*tan*" = "do in detail" + "*trā*" = "to protect")
1. As religious treatises, they are usually in the form of a dialogue between Śiva and Śakti. Sometimes they are referred to as the "fifth Veda." They posit an esoteric spiritual discipline which worships

Śakti, the creative power of the Absolute, as the Divine Mother through the practice of rituals, *mantras*, and *yantras*. The goal of *tantra* is attaining Self-realization through *Kuṇḍalinī* awakening and through uniting the two principles, Śiva and Śakti. *Tantras* are divinely revealed scriptures revealing the secrets of knowledge, meditation, and devotion to the *guru*, and practices for the attainment of Self-realization.

2. *Tantra* is, "A science giving details regarding creation, *mantras*, temples, holy places, civil codes, elements, *yantras*, astrology and philosophy, purity and impurity, and hells." It is called *Tantra* because it explains in detail the knowledge relating to *tattvas* and *mantras*, and protects those who resort to it.
3. They treat five subjects: creation, destruction, worship of gods and goddesses, attainment of the six powers, and the four modes of union with the Divine in meditation.
4. They are practical treatises on religion. By means of worship of images (*arcā*), diagrams (*yantra*), repetition of mystic syllables (*mantra*), and meditation (*upāsana*), they provide courses for developing the hidden, latent power in individuals leading to realization. They may also be used for attaining worldly desires.
5. An initial characterization of tantric texts is a text which presents itself as revealed without attaching itself in any way to the Veda. A second aspect of *tantra* is that it has a strong reaction against Upaniṣadic renunciation. It strives for both liberation (*mukti*) and enjoyment (*bhukti*). Third, *tantra* establishes a series of correlations between human beings, the universe, the gods, and rituals. Finally, *tantra* stresses the centrality of the goddess or divine power (Śakti) in all its forms.

Tanu — तनु — body; person; thin; small

Tāpa — ताप — heating; one of the five latent impressions (*saṁskāra*) according to the Śrī Vaiṣṇavas

Tapas — तपस् — austerity; concentrated discipline; penance; heat; energy; "to heat up" (from the verb root *tap* = "to burn")

1. A burning enquiry and aspiration. It is a spiritual force of concentrated energy generated by a spiritual aspirant.
2. See *niyama*.

Tapasvin — तपस्विन् — ascetic; one who has accumulated merit through austerities

Tapo-loka — तपोलोक — heaven

1. The world or plane of spiritual force. It is the world of self-conscious energy.
2. See *loka* and *tala*.

Tārā — तारा — "savior"; star; a name for the universal Divine Mother; consort of Lord Śiva

Tāratamya — तारतम्य — graduation

1. According to Dvaita Vedānta, among individuals there is an intrinsic gradation. There are three grades of individual souls: the ever free (*nitya*), those who have attained freedom (*mukta*), and those individuals who are bound (*baddha*). Among the latter there are those eligible for release (*mukti-yogya*) and those not eligible for release (*nitya-saṁsārin* and *tamo-yogya*). And among the souls eligible for release, there is an intrinsic gradation. Celestial beings, sages, and advanced individuals comprise this latter category.
2. According to Dvaita Vedānta, all individual souls who are released enjoy pure bliss. However, this bliss varies in degree, though not in quality. This is based on the theory that individuals differ in their character.
3. See *ānanda-tāratamya* and *svarūpa-traividhya*.

Tarka — तर्क — reasoning; argumentation; logic; debate (from the root *tark* = "to reason")

1. It is one of the sixteen categories of the Nyāya school. (See *padārtha* and chart no. 6.)
2. It means deliberation on an unknown thing to discern its real name. It consists of seeking reasons in support of some supposition to the exclusion of other suppositions. It is employed whenever a doubt is present about the specific nature of anything.
3. It is a hypothetical argument. It is a type of reasoning by which one may test the validity of the conclusion of any reasoning. It consists in deducing an untenable proposition from a given proposition. It takes the contradiction of a proposition as a hypothesis and sees how it leads to a contradiction.
4. It is of five types: *ātmāśraya*, which shows the fallacy of self-dependence; *anyonyāśraya*, which shows the fallacy of reciprocal dependence; *cakraka*, which shows the fallacy of a presupposition explaining another presupposition; *anavasthā*, which shows the fallacy of infinite regress; and *tadanya-bādhitārtha-prasaṅga*, which indirectly shows the validity of a reasoning by proving the contradictory of the conclusion absurd.

Tarka-śāstra — तर्कशास्त्र — another name for the Nyāya school; the science of reasoning.

Tarpaṇa — तर्पण — offering of water to ancestors

Tat — तत् — "That"

1. A neuter pronoun expressing the indescribable Absolute (See *tat-tvam-asi.*)

Taṭastha-lakṣaṇa — तटस्थलक्षण — identifying marks; accidental attributes; the definition *per accidens*

1. According to Advaita Vedānta, the Absolute (Brahman) may be defined from the relative standpoint or from the absolute standpoint. *Taṭastha-lakṣaṇa* describes the accidental attributes superimposed upon the essential nature of a thing. These attributes remain in that thing only for a time and differentiate it from other things. This definition, *per accidens*, is from the relative standpoint. Thus, to describe the Absolute (Brahman) as the source and support of the world is to superimpose relational aspects upon the nonrelational, nondual Absolute. This technique has a methodological importance for the Advaitin. It is easy for a beginner to understand the nature of a qualified God (Brahman). Then, from this known position, it is easier to convey the final Advaitic position of nonduality.
2. See *svarūpa-lakṣaṇa, adhyāropa,* and *apavāda.*

Tathatā — तथता — suchness; is-ness; things as they are

1. According to the Buddhists, that which is beyond all dualities and descriptions. It is a Mādhyamika term for the ultimate Reality.

Tathāgata — तथागत — "one who has thus gone"; one who has gone beyond the beyond

1. A title of the Buddha.
2. One of the four meditations (*dhyāna*) spoken of in the *Laṅkāvatāra Sūtra.* It is that state in which the mind lapses into suchness. In this state the nothingness and incomprehensibility of all phenomena is perfectly realized.

Tathāgatagarbha — तथागतगर्भ — the womb of the perfect One

1. It is also known as *dharma-kāya.*
2. It is called *ālaya-vijñāna* in Yogācāra Buddhism.

Tatkratu — तत्क्रतु — the principle that one who meditates becomes one with the object of meditation

Tātparya — तात्पर्य — purport; intrinsic significance

1. The purport of the Vedic works is determined through six character-

istic marks (*ṣaḍliṅga*): the harmony of the initial and concluding passages (*upakrama* and *upasaṁhāra*); repetition (*abhyāsa*); novelty (*apūrvatā*); fruitfulness (*phala*); glorification by eulogistic passages or condemnations by deprecatory passages (*arthavāda*); and intelligibility in the light of reasoning (*upapatti*).

2. It is one of the four conditions which, when fulfilled, produce the meaning of a sentence. (See *ākāṅkṣā, yogyatā, sannidhi/āsatti.*) Purport is the capacity for generation of the cognition of a particular thing, according to Advaita Vedānta. According to Nyāya, purport is the intention of the speaker.

Tātparya-bodhaka-ṣaḍliṅga — तात्पर्यबोधकषड्लिङ्ग — the six marks which determine the purport of a text's verse (see *tātparya*)

Tat-tu-samanvayāt — तत्तुसमन्वयात् — but that (Brahman is to be known only from the scriptures and not independently by any other means is established) because it is the main purport (of all Vedānta texts)

1. This is a *sūtra* (1, 1, 4) in the *Brahma-sūtra.*

Tattva — तत्त्व — category; truth; the essence of things; reality; principle; "thatness" (from *tat* = "that" + the nominizing suffix *tvam* = "ness"

1. It is the essence of anything. It is a thing's essential being, its "thatness."
2. Each school in Indian philosophy names a certain number of elements (*tattva*) as fundamentals in its system of thought. Advaita Vedānta lists two (from the empirical, relative point of view): *tat* and *tvam*. Sāṅkhya lists twenty-five *tanmātras*, the five *mahābhūtas*, the five *karmendriyas*, the five *jñānendriyas*, *manas*, and *puruṣa*. Kashmir Śaivism lists thirty-six: *Śiva, Śakti, Sadāśiva* (*sādākhya*)*, Īśvara, Śuddha-vidyā, māyā, kāla, niyati, rāga, vidyā, kalā, puruṣa, prakṛti, buddhi, ahaṅkāra, manas*, five *karmendriyas*, five *jñānendriyas*, five *tanmātra*, and five *mahābhūtas*. (The first five constitute the pure creation and the latter thirty-one form the impure creation). All the other schools accept a similar number of categories—about seven to twenty-six.
3. That which is the essence of each stage of manifestation. The process of creation, according to Kashmir Śaivism, contains thirty-six *tattvas: Śiva, Śakti, Sadāśiva, Īśvara, śuddhāvidyā, māyā tattva*, the five cloaks (*pañca kañcukas*)*, puruṣa* (individual soul), *prakṛti* (primordial nature, the basic stuff of the material universe), *buddhi* (intellect), *ahaṁkāra* (ego), *manas* (mind), the five powers of sense perception, the five powers of action, the five *tanmātras* or rudimentary elements, and the five gross elements. These comprise creation from Śiva to the earth.
4. See *padārtha* and charts no. 6–9.

Tattva-ajñāna — तत्त्वाज्ञान — nonapprehension of the real; ignorance of the categories

Tattva-darśana — तत्त्वदर्शन — the absolute level of truth as designated by Gauḍapāda; "to have sight of the essence"

Tattvādhyavasāya — तत्त्वाध्यवसाय — conclusive determination of the truth

Tattva-jñāna — तत्त्वज्ञान — Brahman realization; apprehension of the real; knowledge of the categories

Tat-tvam-asi — तत्त्वमसि — "That thou art"

1. A Great Saying (*mahāvākya*) which occurs in the *Chāndogya Upaniṣad* of the *Sāma Veda*. According to Advaita Vedānta, it implies that you, the individual, are not different from the Absolute (That). According to Viśiṣṭādvaita Vedāta, it implies that you, the individual, are a part of God (That).

Tattva-traya — तत्त्वत्रय — three realities

1. According to Viśiṣṭādvaita Vedānta, three realities exist: living beings (*cit*), inanimate things (*acit*), and the supreme Ruler and Controller (Īśvara).
2. All philosophical systems must explain the three realities, God or the Absolute, the individual, and the universe.

Tattvāvabodha — तत्त्वावबोध — apprehension of reality or truth

Tejas — तेजस् — fire; splendor; light; heat; brilliance

1. It is one of the five elements. (See *mahābhūta*.)
2. It is of four kinds: terrestrial (*bhauma*), celestial (*divya*), of the stomach (*audarya*), and mineral (*ākaraja*).

Teṅkalai — तेङ्कलै — (Tamil term) the Southern sect or school of Viśiṣṭādvaita Vedānta

1. It was founded by Piḷḷai Lokācārya. This school regards the Tamil *Prabandham* as canonical and is indifferent to the Sanskrit tradition.
2. See *Vadakalai* and *Ubhaya-vedānta*.

Ṭhākkur — ठाक्कुर् — deity; holy person; object of reverence

Theravāda — थेरवाद — the "way of the elders"

1. The name given to the form of Buddhism dominant in Southeast Asia. According to tradition, Theravāda is so called because it was established by a council of five hundred elders soon after the demise of Buddha. (See *Mahāyāna.*)

Ṭīkā — टीका — subcommentary; gloss

Tīlaka — तीलक — sacred mark on one's forehead between the eyebrows (see *bindu*)

Timira — तिमिर — darkness

1. It is also a disease of the eye producing double vision.

Ṭippaṇī — टिप्पणी — gloss; subcommentary

Tirobhāva — तिरोभाव — obscuration; disappearance

Tirodhāna — तिरोधान — obscuration; concealment

1. A type of power (*śakti*) according to the Śaiva Siddhānta, which is active at the time the individual souls are fettered.

Tirodhāna-anupapatti — तिरोधानानुपपत्ति — the untenability of concealment

1. One of the seven untenabilities posed by Rāmānuja against the Advaita Vedānta concept of ignorance (*avidyā*). (See *saptavidha-anupapatti.*)

Tīrtha — तीर्थ — fjording place; place of pilgrimage (from the root *tṛ* = "to cross over, fulfill")

Tīrthaṅkara — तीर्थङ्कर — fjord crosser; fjord maker

1. The twenty-four prophets of Jainism who represent the goal of human life. They are called fjord makers because they serve as the ferrymen across the river of transmigration. They are the perfected ones who lead the way to liberation. Ṛṣabha was the first one, mentioned even in Vedic lore, though there is no historical evidence available until one comes to the twenty-third preceptor, Pārśvanatha. The prophets are listed as Ṛṣabha, Ajita, Sambhava, Abhinandhana, Sumati, Padmaprabha, Supārśva, Candraprabha, Suvidhi, Śītala, Śreyāṁśa, Vasuppūjya, Vimala, Ananta, Dharma, Śānti, Kunthu, Ara, Malli, Munisuvrata, Nami, Ariṣṭenemi, Pārśva, and Vardhamāna Mahāvīra.

Tīrthasthāna — तीर्थस्थान — place of pilgrimage on the banks of sacred streams; bathing place

Tiru — तिरु — (Tamil) holy

Tirumūlar — तिरुमूलर् — (Tamil) great sage of South India

1. Author of the *Tiru-Mantiram*, a great work on Yoga which consists of over 3000 verses on ethical, philosophical, and religious matters.

Tiruvaḍippēru — तिरुवडिप्पेरु — (Tamil) grace

Tiryak — तिर्यक् — animal being (see *jaṅgama*)

Titikṣā — तितिक्षा — endurance of opposites; forbearance; tolerance

1. The ability to withstand opposites like pleasure and pain, heat and cold, etc., with equal fortitude. The bearing of all afflictions without caring to change them and without anxiety or lament.
2. See *sādhana-catuṣṭaya.*

Tīvra-mumukṣu — तीव्रमुमुक्षु — one who has an earnest and consuming desire for liberation (see *jīva*)

Traiguṇātmikā — त्रैगुणात्मिका — made of the three qualities (*guṇa*) (see *guṇa*)

Traiguṇya — त्रैगुण्य — the three qualities (*guṇa*) (*sattva, rajas*, and *tamas*)

Trāsa — त्रास — individuals who possess more than one sense organ

1. They include human beings, birds, animals, gods, and devils.
2. They are individuals capable of movement.
3. See chart no. 8.

Trasareṇu — त्रसरेणु — triad; ternary product

1. It is also called *truṭi*. It is the smallest visible substance, according to Nyāya-Vaiśeṣika. It is made up of three *dyads* (*dvyaṇuka*).
2. See *aṇu.*

Tretā-yuga — त्रेतायुग — the silver age (from the root *yuj* = "to unite" + *tretā* = "three")

1. The age where *dharma* (truth) stands on only three of its four legs. In this age the way to liberation is through sacrifice (*yajña*). (See *yuga*.)

Triguṇa — त्रिगुण — the three qualities: *sattva, rajas*, and *tamas* (see *guṇa*)

Trika — त्रिक — triple; triadism

1. One name for Kashmir Śaivism.

2. It refers to the triple principle with which Kashmir Śaivism deals; viz., *pati-pāśa-paśu,* or *śiva-śakti-aṇu,* or God-souls-bonds.
3. Kashmir Śaivism is called *Trika* because, of the sixty-four Āgamas recognized as authoritative by them, the *Mālinī, Siddha,* and *Nāmaka Āgamas* are the three of greatest importance. Others say that it is so called because it expounds the three modes of knowledge of Reality: nondual (*abheda*), dual-cum-nondual (*bhedābheda*), and duality (*bheda*). Others say that it describes the three types of literature: *Āgama Spanda,* and *Pratyabhijñā Śāstra.*

Trikāya — त्रिकाय — the three sheaths (of the Buddha)

1. *Dharmakāya*—the sheath of the Law. This is the Reality, the Void, the Absolute. It is the universal and transcendent Buddha.
2. *Sambhogakāya*—the sheath of enjoyment. This is the sheath in which a Buddha or *Bodhisattva* dwells on the earth or beyond.
3. *Nirvāṇakāya*—the sheath of the transformation. This is the sheath of the historical Buddha.
4. The first sheath is unmanifest; the second is manifest to the eye of faith—i.e., *bodhisattvas*; and the third sheath is empirically manifest.

Trikoṇa — त्रिकोण — primal triangle

Triloka — त्रिलोक — the three worlds

Trimūrti — त्रिमूर्ति — the three forms—i.e., Brahma, Viṣṇu, and Śiva; the Hindu trinity

Tri-piṭaka — त्रिपिटक — the "three baskets"

1. The early Buddhist canon written in Pāli. These are *Sutta* or utterances of the Buddha himself; *Vinaya* or rules of discipline; and *Abhidhamma* or philosophic discussion.

Tripradeśa — त्रिप्रदेश — combination of three atoms (see *aṇu*)

Tripuṭī — त्रिपुटी — triple form

1. The process of knowing or knowledge implies the subject, who knows, and the object, which is known. Every act of cognition involves this triple form of the cognizer, the object cognized, and the means of cognition.
2. The knower, the known, the act of knowledge.

Tri-ratna — त्रिरत्न — the three jewels

1. According to Jainism, the three jewels are the quintessence of their theory of liberation. They are right knowledge (*samyag-jñāna*), right vision (*samyag-darśana*), and right conduct (*samyak-cāritra*). Right vision is faith in the Jaina scriptures. Right knowledge is knowledge of the truths taught by Jainism. Right conduct is making one's life conform to the truths learned; thus, these are the three principles that exalt life. (For right conduct see *mahā-vrata*).
2. According to Buddhism, the three jewels are the Buddha, His doctrine, and the Order. Thus, there is the profession of faith: I go for refuge to the Buddha; I go for refuge to the *Dharma*; I go for refuge to the *Saṅgha*. (*Buddhaṁ śaraṇaṁ gacchāmi; dharmaṁ śaraṇaṁ gacchāmi; saṅghaṁ; śaranaṁ gacchāmi.*)
3. According to Viśiṣṭādvaita Vedānta, the three jewels are *mantraratna* (*Dvaya*), *purāṇaratna* (*Viṣṇupurāṇa*), and *Stotraratna* (a work of Yāmuna).

Triśula — त्रिशुल — a three-pronged spear or trident wielded by Śiva

1. Symbolic of the three qualities (*guṇa*), or the three major channels (*nāḍī*), or the three powers (*iccha śakti, kriyā śakti, jñāna śakti*).

Trivikrama — त्रिविक्रम — the three steps (of Viṣṇu); another name for Vāmana (the dwarf incarnation of Viṣṇu)

Trivṛtkaraṇa — त्रिवृत्करण — triplication; all objects are made of three parts

1. The mixture of the three elements—fire, water, and earth, in different proportions—constitutes all the various objects. The *yathārtha-khyāti* of Viśiṣṭādvaita Vedānta grounds itself on the *trivṛtkaraṇa* texts of the Upaniṣads.
2. See *pañci-karaṇa*.

Tṛṣṇā — तृष्णा — thirst; craving; desire

1. One of the twelve links in the causal chain of existence. *Upādāna* is an advanced desire which, again, is the result of pleasure and pain. (See *pratītyasamutpāda*.)

Tṛtīyaliṅga-parāmarśa — तृतीयलिङ्गपरामर्श — the two factors necessary in an inferential process; subsumptive reflection

1. There must be knowledge of the universal concomitance between the reason (*hetu*) and the major term (*sādhya*), and there must also be a necessary relation between the reason and the minor term (*pakṣa*) in a valid inferential reasoning.
2. *Vyāpti-jñāna* and *pakṣa-dharmatā-jñāna* must combine so as to serve as the instrument of inference. *Parāmarśa* is the ratiocinative

process which makes known the fact that the mark, which is universally concomitant with the inferred character, is present in the subject. The principle involved in this process is subsumption, the correlation of a particular case with the universal pervading it. *Liṅga* is the *hetu* or *probans* and should be such that it is (1) related to the *probandum* (*sādhya*), (2) is known to exist in that which is connected therewith, and (3) does not exist where the *sādhya* is not present.
3. See *anumāna.*

Truṭi — त्रुटि — triad; ternary product (see *trasareṇu*)

Tryaṇuka — त्र्यणुक — triad (of atoms); three atoms grouped together

1. The smallest visible substances, according to Vaiśeṣika. From these triads, grouped in different ways, all the various things are produced. (See *aṇu.*)

Tuccham — तुच्छम् — utterly unreal (*atyanta-asat*); empty

1. The absolutely nonexistent—e.g., the child of a barren woman or a square circle.
2. According to Advaita Vedānta, illusion (*māyā*) is real to the ordinary individual, neither real nor unreal (*anirvacanīya*) to the philosopher, and unreal (*tuccha*) to the enlightened individual.

Tulasī — तुलसी — small tree (holy basil) sacred to Viṣṇu

Turīya — तुरीय — "the fourth"; the transcendental Self; the supreme Reality; the state of witness consciousness

1. It is the fourth state of consciousness, according to Advaita Vedānta, which is beyond the states of waking, dreaming, and deep sleep and which pervades and transcends all these states. However, it is not really a state but the underlying substratum of the other three states, the waking, dreaming and deep-sleep states.
2. It is the real Self which is beyond the changing modes of existence. It is indivisible, ungraspable, unthinkable, and unnameable. Each of the other three states have their own names (*vaiśvānara, taijasa*, and *prajñā*), but not the Absolute, which is merely referred to as the fourth. It is *a-mātra* or modeless.
3. See *avāsthā, om*, and *pāda.*

Turīyātīta — तुरीयातीत — the state of the individual soul in which it is in a totally blissful condition; beyond the fourth; the highest stage according to some Hindu schools

1. The state beyond the "fourth" (*turīya*). It is the supremely blissful

state of complete freedom from all duality and the awareness of the one Self in all, the final attainment.
2. This is a term used for the individual in Śaiva Siddhānta.

Tuṣṭi — तुष्टि — laziness; satisfaction; contentment; happiness

1. There are nine types of laziness, according to Sāṅkhya: no exertion is necessary for an individual since primordial Nature (*prakṛti*) will herself bring about one's liberation (*ambhas*); it is not necessary to meditate, for it is enough if one merely renounces the householder's life (*salila*); there is no hurry, for salvation will come in its own time (*megha*); salvation will be worked out by fate (*bhāgya*); contentment leading to renunciation proceeds from five causes—the troubles of earning, the troubles of protecting the earned money, the natural waste of things earned by enjoyment, increase of desires leading to greater disappointments, and all gain leads to the injury of others.
2. The intellectual aspect of human nature.

Tvāca-pratyakṣa — त्वाचप्रत्यक्ष — tactual perception

Tvak — त्वक् — sense of touch

1. One of the organs of knowledge. It is of three types: cool, hot, and lukewarm.
2. See *jñānendriya.*

Tyāga — त्याग — abandonment; renunciation

1. The *Bhagavad Gītā* considers true renunciation to be the relinquishment of the fruits of one's actions.

Tyāgāṅga — त्यागाङ्ग — part of the classification scheme of Vīra Śaivism (see *ṣaṭsthala, aṅga-sthala,* and chart no. 14)

Tyāgi — त्यागि — renouncer; ascetic

U

Ubhaya-karmaja — उभयकर्मज — a type of disjunction where the separation of two conjoined substances takes place through the activity in both the substances

1. For example, as when two wrestlers break apart. (See *vibhāga.*)
2. A type of conjunction where the conjoining takes place due to the activity of both the substances. (See *saṁyoga.*)

Ubhaya-liṅgatva — उभयलिङ्गत्व — Brahman; Śiva; God's twofold form

1. Śaiva Siddhānta—God is both transcendent and immanent, or both with form and without form.
2. Viśiṣṭādvaita Vedānta—God has no blemishes and has all good qualities.

Ubhaya-vedānta — उभयवेदान्त — the twofold Vedānta

1. According to Viśiṣṭādvaita Vedānta, the hymns (*Divya prabandha*) of the Vaiṣṇavite saints (*Aḷvārs*) constitute the *Tamil Veda* and along with the Sanskrit texts (*prasthāna-traya*), together they constitute the twofold source of authority for the school.

Ucchāra — उच्छार — "to go upwards, ascend, rise"

1. According to Śaivism, on the path to liberation using external aids (*ānava upāya*), it is a technique of concentration on the vital force (*prāṇa śakti*). Various aspects of bliss (*ānanda*) are experienced during this concentration.

Udāharaṇa — उदाहरण — illustration; example; corroboration

1. A member of a syllogism which is essential for establishing the validity of an argument; e.g., wherever there is smoke, there is fire, as in a hearth. It substantiates the reason (*hetu*) by citing the universal and an example. (See *anumāna.*)
2. *Udāharaṇa* means "example" and originally this member of a syllogism only contained the example. But it was realized that there could be no genuine inference from particulars to particulars. Thus, the universal was added to the example and, after the addition, the name of the member, as *udāharaṇa*, was retained. This shows that the Indian syllogism is deductive-inductive.

Uḍaiyavar — उडैयवर् — (Tamil) he who holds the key to the two worlds; a name of Rāmānuja.

Udāna — उदान — one of the five vital airs; vertical (from the root *an* = "to breath" + *ud* = "up" + *ā* = "toward")

1. It is the life breath which directs the vital currents of the body upwards. (See *prāṇa*.)

Udbhava — उद्भव — appearance; manifestation

Udbhijja — उद्भिज्ज — sprout born

1. That whose birth comes out of the earth
2. See *karma-kṛta*.

Udbhūta — उद्भूत — perceptible; manifested

Udbodhaka — उद्बोधक — that which causes something to manifest; stimulating element

Uddālaka — उद्दालक — a Vedic seer (ṛṣi); the most well-known name of Āruṇi

1. Name of a sage who instructed his son Śvetaketu concerning the key to all knowledge (*tat tvam asi*). This instruction is found in the *Chāndogya Upaniṣad*. His daughter, Sujātā, was the mother of Aṣṭavakra.

Uddhava — उद्धव — friend of Kṛṣṇa

1. Friend, minister, and devotee of Kṛṣṇa. Kṛṣṇa imparted his teachings to Uddhava in Book Eleven of the *Śrīmad Bhāgavatam*, often referred to as the *Uddhava Gītā*. He is one of the paradigm examples of the friend (*sakhya*) form of devotion.

Uddeśa — उद्देश — enumeration; object; end

Uddeśya — उद्देश्य — subject

Udyama — उद्यम — exertion; rising up

Udgātri — उद्गात्रि — priest (from *ud-gai* = "to chant, sing")

1. One of the chief priests in a Vedic sacrifice. The ones who chant the *Sāma Veda*.

Ugra — उग्र — powerful; mighty; strong; violent; terrible; fierce; cruel; ferocious; hot; sharp; name for Śiva or Rudra

Ūha — ऊह — conjecture; indeterminate sensing (see *apoha* and *saṁśaya*)

Unmanā or *unmanī* — उन्मना — "that which transcends the mind (*manas*)"

1. The transcendental power (*Śakti*) of Paramaśiva in its primal movement toward manifestation. This Śakti is measureless (*amātra*) and beyond time.

Unmeśa — उन्मेश — "opening the eye"; opening out

1. The externalizing of the power of the will (*icchā śakti*). It is the beginning of the world process.
2. The unfolding of the spiritual awareness.

Upa-brāhmaṇa — उपब्राह्मण — minor or auxiliary texts—i.e., Epics (*Itihāsa*) and Purāṇas

Upacāra — उपचार — "approach"; tantric rites; offerings to the deity

1. The twenty-one offerings include *āvāhana* (invocation); *svāgata* (welcome); *āsana* (seat for the image); *sthāpana* (seating); *pādya* (water for washing the feet); *arghya* (offering of unboiled rice, flowers, sandal paste, etc.); *snāna* (water for bathing); *vastra* (cloth); *upavīta* (sacred thread); *bhūṣaṇa* (ornaments); *gandha* (fragrance, sandal paste); *puṣpa* (flowers); *dhūpa* (incense); *dīpa* (light); *naivedya* (food); *ācamana* (water for sipping); *tāmbūla* (betel leaves); *mālya* (garlands); *āratī* (waving lights before the image); *namaskāra* (prayer); *visarjana* (asking the deity invoked to retire).

Upādāna — उपादान — mental clinging; causal substance; material cause

1. One of the twelve links in the causal chain of existence. (See *pratītyasamutpāda*.)

Upādāna-kāraṇa — उपादानकारण — material cause

1. For example, thread is the material cause of cloth.

Upadeśa — उपदेश — initiation; spiritual instruction

1. Whatever a teacher (*guru*) does that removes ignorance and lights the lamp of knowledge in a disciple is initiation. (See *dīkṣā*.)

Upādhi — उपाधि — adventitious condition; association; vehicle; attribute; support; limiting adjunct; attribute; title; deceit

Upādhyāya — उपाध्याय — tutor; one of the six stages of the Jaina ascetic order

1. He is empowered to give discourses on spiritual matters, but not to correct erring individuals.

Upahita — उपहित — the conditioned; with attributes; relational; with a mark

Upakrama — उपक्रम — the beginning; introduction (see *ṣaḍ-liṅga*)

Upakrama-nyāya — उपक्रमन्याय — the principle that there is no conflict between the earlier and subsequent cognitions

Upalabdhi — उपलब्धि — apprehension; perception

1. According to Jainism, one type of perceptual knowlege (*mati-jñāna*).

Upamāna — उपमान — comparison; analogy

1. The distinctive cause of the valid cognition of similarity. Nyāya, Mīmāṃsā, and Advaita Vedānta admit comparison as an independent means of valid knowledge (*pramāṇa*).
2. Nyāya says, it is the knowledge gained from a word which signifies a thing, hitherto unknown, and on the strength of its similarity with some other known thing, it becomes known.
3. Mīmāṃsā says, it is the knowledge which is gained by inferring that the unknown object presently being perceived is similar to an object which has been perceived before and is remembered.
4. Advaita Vedānta agrees with Mīmāṃsā as far as it goes. But the former also includes in its definition the knowledge of the similarity between the perceived object to the remembered one. Mīmāṃsā stops with the knowledge of the similarity between the remembered object to the perceived one.

Upamiti — उपमिति — assimilative cognition or experience.

Upanaya — उपनय — subsumptive correlation; the application

1. One of the members of a five-membered syllogism. It shows that the reason (*hetu*), which is known to be concomitant with the major term (*sādhya*), is present in the subject (*pakṣa*); e.g., the hill has smoke which is invariably concomitant with fire. (See *anumāna*.)

Upanayana — उपनयन — initiation; investure with sacred thread

Upāṅga — उपाङ्ग — auxiliary sciences or texts in addition to *Vedāṅgas*

Upanīta — उपनीत — that which is brought (to the cognition through supernormal relation)

Upaniṣad — उपनिषद् — "to sit close by devotedly"; the last portion of the Vedas (from the verb root *sad* = "to sit" + the prefixes *upa* = "near" and *ni* = "down"); thus, "to sit down near" (the spiritual teacher earnestly)

1. The teachings of the ancient sages which form the knowledge and/or end portion of the Vedas. The central teaching of the Upaniṣads is that the Self of a human being is the same as Brahman, the Absolute. The goal of life, according to the Upaniṣads, is realization of Brahman.
2. They are treatises in poetry and prose; on spiritual and philosophical subjects.
3. There are ten principal Upaniṣads: *Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya*, and *Bṛhad-āraṇyaka.*
4. The concluding portion of the Vedas. They are also called Vedānta (which in turn bases its theories on the ideas of the Upaniṣads).
5. Some hold the view that *upaniṣad* literally means "secret teaching" (*rahasya*); and as the Upaniṣads are so varied, and difficult to decide as to what their import is, they account for the emergence in later times of the diverse schools of Vedānta.
6. See *prasthāna-traya.*

Upanyāsa — उपन्यास — statement; discourse

Upapatti — उपपत्ति — intelligibility; in the light of reasoning; explanation; evidence (see *ṣaḍ-liṅga*)

Uparati — उपरति — (once the senses have been restricted) the power to ensure that the senses may not once again be tempted toward worldly objects

1. It is a limb of the virtues necessary for an aspirant to be spiritually qualified. (See *sādhana-catuṣṭaya.*)

Upāsaka — उपासक — one who meditates, an aspirant; worshipper

Upasamhāra — उपसंहार — the end; recapitulation (see *ṣaḍ-liṅga*)

Upāsana — उपासन — meditation; worship; adoration; sitting near; spiritual discipline; attending

1. It is of three kinds: *aṅgāvabodhopāsana,* in which some person or thing is worshipped or meditated on as a limb of a rite (e.g., where a piece of grass is thought of as a deity); *pratīkopāsana* is where an idol or picture is worshipped as God; *ahaṁgrahopāsana* in which the worshipper equates him(her)self with a deity.

Upaṣṭambhaka — उपष्टम्भक — supportive

Upastha — उपस्थ — organ of generation

1. One of the five organs of action. (See *karmendriya.*)

Upasthiti — उपस्थिति — thought, presence

Upavāsa — उपवास — fasting

Upaveda — उपवेद — "minor wisom books (*veda*)"

1. The minor scriptures of wisdom: *āyur-veda*—scripture dealing with medicine; *dhanur-veda*—scripture dealing with archery; *śastra-śāstra*—scripture dealing with weapons; *gandharva-veda*—scripture dealing with music; *sthāpatya-veda*—scripture dealing with architecture; and *śilpa-śāstra*—scripture dealing with the fine arts.

Upāya — उपाय — skillful means; means of liberation; technique; way; path; means of approach

1. According to Buddhism, it is a device or way to entice individuals toward perfection. The Buddha was said to be using skillful means whenever he said something which, though not totally true, was nevertheless instrumental in furthering an aspirant's progress.
2. There are four steps to liberation according to Kashmir Śaivism: *āṇavopāya, śāktopāya, śāmbhavopāya* and *anupāya.* Each preceding step leads to the next naturally. *Āṇavopāya* (also called *kriyopāya*) is the path which uses external aids like the eight-limbed *yoga, japa,* etc. *Śāktopāya* (also called *jñānopāya*) is the path by which one attempts to transcend duality; recognition of one's essential unity is sought. *Śāmbhavopāya* (also called *icchopāya*) is the stage wherein the knowledge of the ultimate Reality arises through a mere exercise of will power. *Anupāya* (also called *ānandopāya*) is the last stage, in which there is total liberation, and is for advanced individuals.

Upāya-pratyaya-samādhi — उपायप्रत्ययसमाधि — a type of attributeless *samādhi* in which ignorance is totally destroyed

1. As wisdom is aroused, all of one's passions (*kleśa*) are destroyed and the mind (*citta*) is established in true knowledge, according to Yoga.

Upayoga — उपयोग — understanding; use

1. One of the classes of *śruta-jñāna*, or a stage therein, according to Jainism. It is the stage where there is a proper understanding of a new object of cognition. This stage is preceded by the processes of integration and consideration. It is divided into apprehension (*nirākāra-upayoga*) and comprehension (*sākāra-upayoga*).
2. Determinate understanding is of eight kinds: *mati-jñāna, śruta-jñāna, avadhi-jñāna, manaḥ-paryaya-jñāna, kevala-jñāna, mati-ajñāna, śruta-ajñāna* and *avadhi-ajñāna.* Indeterminate understanding is of

four kinds: *cakṣu-darśana, acakṣu-darśana, avadhi-darśana,* and *kevala-darśana.*

3. It is substratum of the faculty of cognition which is only a manifestation of consciousness in a limited form. It is the defining characteristic of the individual soul.

Upekṣā — उपेक्षा — indifference; equanimity resulting from disinterestedness (see *brahma-vihāra*)

Upeya — उपेय — end to be attained

Ūrdhva — ऊर्ध्व — above; upward

1. Where the gods reside, according to Jainism.

Ūrdhva-sāmānya — ऊर्वसामान्य — sameness of qualities in time

Utkramaṇa — उत्क्रमण — ascent from the body

Utkrānti — उत्क्रान्ति — when the physical body is cast off, the individual soul, according to Dvaita Vedānta, rises in its subtle body to the world of the gods where it will wait until the world's destruction

Utkṣepaṇa — उत्क्षेपन — lifting up; stretching upward. (see *karma*)

Utpāda — उत्पाद — origination

1. One of the four functions of action.
2. See *karma.*

Utpatti — उत्पत्ति — origination; generation

1. One of the four possible effects of action.
2. See *karma.*

Utsarga — उत्सर्ग — general rule

Uttama — उत्तम — highest; superior; best (from the superlative form of *ut* = "up")

Uttamādhikāri — उत्तमाधिकारि — one who has the highest qualification for Vedic knowledge

Uttamāśramin — उत्तमाश्रमिन् — a *sannyāsin*; a member of the highest stage of life (see *āśrama*)

Uttara — उत्तर — higher (from the comparative form of *ut* = "up")

Uttara-Mīmāṃsā-sūtra — उत्तरमीमांसासूत्र — another name of the *Brahma-sūtra*

1. The *Brahma-sūtra* is called as such because it is an enquiry (*mīmāṃsa*) into the final (*uttara*) sections of the Vedas

Uttarāyaṇa — उत्तरायण — "northern way"

1. The solar year is divided into two halves. The *uttarāyaṇa*—or northern way or winter solstice (December 21)—is when the sun begins its apparent northward journey for the next six months. It marks the first day of winter. This day is held to be sacred and a time of auspiciousness (*puṅyakāla*).

V

Vāc — वाच् — word; Divine Word; logos; speech; Goddess (see *karmendriya*)

Vacana — वचन — pithy epigrams composed by Vīra Śaivite mystics which expound Vīra Śaivism in a popular and understandable manner

Vāda — वाद — debate; argument; theory

1. One of the sixteen categories of the Nyāya school.
2. See *padārtha* and chart no. 6.

Vaḍakalai (Tamil) — वडकलै — the Northern sect of Viśiṣṭādvaita Vedānta

1. The followers of Vedāntadeśika. They accept both the Tamil *Prabandham* and the Sanskrit tradition as equally authoritative.
2. See *teṅkalai.*

Vāg-yoga — वाग्योग — sensation of *karma* particles through speech

1. According to Jainism, it is a type of *āsrava.*
2. See *āsrava.*

Vāhana — वाहन — conveyance; vehicle (from the root *vaḥ* = "to carry")

1. For example, Nandi the bull is Śiva's vehicle. Garuḍa the eagle is Viṣṇu's vehicle. Gaṇeśa rides on a mouse, Sarasvatī rides on a swan, and Durgā rides on a lion or tiger.

Vahni — वह्नि — fire

Vaibhāṣika — वैभाषिक — an early school of Buddhism belonging to the Hīnayāna tradition

1. Their authority is the *Abhidhamma* texts and especially the commentaries written thereon (*vibhāṣās*). They are of a realistic school which holds that both things and ideas are real and that the mind can directly know objects in perception. However, things and ideas are not real, as this term is commonly understood, for what are real are *dharmas*—the ultimate particulars which are neither substances nor attributes. These ultimate elements of existence are real yet momentary. They are the simplest entities and give rise to all else by combining into aggregates.

Vaicitriya — वैचित्रिय — manifoldness; distraction

Vaicitrya — वैचित्र्य — the notion "I am the doer"

Vaidika — वैदिक — Vedic (see *veda*)

Vaikārika — वैकारिक — the pure (*sattva*) aspect of the ego (*ahaṅkāra*)

1. It is the first development of the intellect (*buddhi*), according to the evolutionary scheme of Sāṅkhya.
2. Generally four stages of sound are distinguished: supreme sound (*parā*); visible sound which can be heard as *om* (*paśyantī*); middle sound that refers to a variety of basic sounds (*mātṛkā*) which are very subtle (*madhyama*); and manifest sound (*vaikhāra*) which is the grossest level of sound and is what is heard in ordinary speech. (See *śabda*.)

Vaikhānasa — वैखानस — the Āgamas that originate from Lord Brahmā

1. They are valid source books according to Viśiṣṭādvaita and Dvaita Vedānta. (See *āgama*.)

Vaikuṇṭha — वैकुन्ठ — Viṣṇu's heaven; the celestial abode of Viṣṇu

Vaikharī — वैखरी — speech; articulated speech; repetition of God's name aloud

1. Power (Śakti) as gross speech or word.

Vairāgya — वैराग्य — dispassion; detachment; renunciation; nonattachment

1. Renunciation is giving up all the pleasures of the eyes, ears, and the other senses, giving up all objects of transitory enjoyment, giving up the desire for a physical body as well as for the highest kind of spirit body of a god.

Vaiṣamya — वैषम्य — partiality

Vaiśeṣika — वैशेषिक — one of the six orthodox schools of Indian philosophy

1. It was founded by Kaṇāda and is closely allied to Nyāya. The term *Vaiśeṣika* means excellence or distinction; the system is so called because, according to its followers, it excels other systems. The peculiar feature of the system is its doctrine of "particularity."

Vaiṣṇava — वैष्णव — relating to, devoted to, or consecrated to Viṣṇu; a devotee of Viṣṇu

Vaiśya — वैश्य — businessperson; merchant (see *āśrama*)

Vaiśvānara — वैश्वानर — universal being

1. The self of the waking state. It is the self that leads all creatures in diverse ways to the enjoyment of different objects.
2. The locus of meditation on Vaiśvānara is the right eye.
3. According to Advaita Vedānta, it stands for the cosmic self in waking, while *viśva* stands for the waking individual self.
4. See *pāda.*

Vajra — वज्र — thunderbolt; diamond

Vajrayāna — वज्रयान — the diamond vehicle; another name for Tibetan Buddhism

Vāk — वाक् — (see *vāc*) — Vāgdevī, the Goddess of Speech; voice; word; primordial Word; Logos

1. She is the Divine Mother (sound) who became all the words.

Vākovākya — वाकोवाक्य — science of logic

1. It is another name of the Nyāya school.
2. It is called the science of logic in the *Chāndogya Upaniṣad.*

Vākya — वाक्य — word; syntactical connection (see *aṅgatva-bodhaka-pramāṇa*)

Vākyaika-vākyatā — वाक्यथकवाक्यता — syntactical unity of sentences

1. When sentences which are complete in respect of their own meanings again combine on the basis of their relationship, one being principal and the others subordinate, they form a syntactic unity.
2. See *padaika-vākyatā* and *eka-vākyatā.*

Vākyārtha — वाक्यार्थ — verbal sense; primary meaning

1. It is of two kinds: *bheda-saṁsarga* (relation of duality) and *abheda-saṁsarga* (relation of nonduality). In the former, the meaning of a sentence may be conveyed through a relation obtaining among the words conveying difference; e.g., "Bring the cow by means of a stick." All the words denote and connote different entities. In the latter, oneness is known, or conveyed, through the principle of grammatical coordination (*sāmānādhi-karaṇya*)—two words which connote different things, denote the same object—e.g., the blue lotus.
2. *Abheda-saṁsarga* is of two kinds according to Advaita Vedānta: *saṁsarga-abheda* (oneness with relation) which is at the relational level and is called oneness by courtesy only. The object may be one (blue lotus), but it has two attributes—blueness and lotusness.

Svarūpa-abheda (nonrelational proposition or an identity statement) is true oneness, for the words employed both connote and denote the same entity; e.g., "This is that Devadatta," or "*tat tvam asi.*"

3. The primary meaning is also referred to as *vākyārtha*, *mukhyārtha*, and *abhidheyārtha.*

Vākyārtha-bodha — वाक्यार्थबोध — verbal judgment; knowledge gained by sentence meaning

Valmīki — वल्मीकि — "ant hill"; author of the *Rāmāyaṇa*

1. Considered the first poet of India.

Vāma — वाम — "lovely," "dear," "pleasant"

1. One of the five special names of Lord Śiva.

Vāmācāra — वामाचार — left-handed way in *Tantra*

Vāmana — वामन — dwarf; an incarnation of Viṣṇu (see *avatāra*)

Vaṁśa — वंश — lineage; genealogy

1. One of the five topics with which a Purāṇa should deal. (See *purāṇa.*)

Vaṁśānucarita — वंशानुचरित — the future continuance of lineage.

1. One of the five topics with which a Purāṇa should deal. (See *purāṇa.*)

Vana — वन — forest; grove; wood; thicket

Vānaprastha — वानप्रस्थ — forest dweller (from *pra-sthā* = "go forth" + *vana* = "wood") (see *āśrama*)

Vandana — वन्दन — offering gratitude for blessings received from God (see *bhakti*)

Varāha — वराह — boar; an incarnation of Viṣṇu (see *avatāra*)

Varṇa — वर्ण — caste; alphabets; color; articulate syllables; letters

1. There are four castes or social classes which divide individuals in society, according to one's nature and aptitude. They are the *brāhmaṇa*, who studies and teaches the Vedas; the *kṣatriya*, who protects others;

the *vaiśyas*, who are traders and merchants; and the *sūdras*, who serve others. This division is based on the principle of social economy. Its basis is functional. It refers to the social and institutional side of life and gives a horizontal view of society. Each class is relative, though unconditionally obligatory in the sphere in which it is respectively applicable. One specializes in religion, politics, economics, and labor according to one's station in life and individual aptitude.

2. Regarding *varṇa* as alphabetical letters, see *śabda*.

Varṇaka — वर्णक — chapter

Vartamāna — वर्तमान — turning; unfolding; present (tense)

1. A type of action. (See *karma*.)

Vārttika — वार्त्तिक — verse commentary

1. These are commentaries whose purpose is to enquire into what has been said (*ukta*), what has not been said (*anukta*), and what has not been said clearly (*durukta*).
2. See *vārttikakāra*.

Vārttikakāra — वार्त्तिककार — commentator

1. Sureśvara is the commentator of the Advaita Vedānta school. He wrote the *Bṛhadāranyakopaniṣad-bhāṣya-vārttika* and the *Taittirīy-opaniṣad-bhāṣya-vārttika*.
2. Kumārila Bhaṭṭa is the commentator of the Mīmāṃsā school. He wrote the *Śloka-vārttika*, the *Tantra-vārttika*, and the *ṭup-ṭīkā*.

Vāsanā — वासना — latent tendency; impression; conditioning; self-limitation; predisposition; desires

1. A latent potency or residual impression which clings to the individual. It is also called *saṁskāra*.

Vaśīkāra — वशीकार — control

1. A state of detachment.

Vaśiṣṭha — वशिष्ठ — one of the most famous of Vedic seers

1. He was the seer of many of the hymns of the seventh book of the *Ṛg Veda*.

Vaśitā — वशिता — the power of subduing all to one's own will

Vaśitva — वशित्व — the power by which all living beings may be conquered (see *aṣṭa-aiśvarya*)

Vāstavī — वास्तवी — real

Vastu — वस्तु — object; thing (from the verb root *vas* = "to live, dwell, remain, abide")

Vastu tantra — वस्तुतन्त्र — object dependent

1. Knowledge is said to be object dependent according to Advaita.
2. See *puruṣa-tantra.*

Vāsudeva — वासुदेव — "universal God"; one of the manifestations of God (Īśvara); the son of Vasudeva; the indweller (from *vasu* = "dweller," "indwelling" + *deva* = "luminous," "god"); i.e., the God who dwells within all

1. He is the highest Self and possesses all the six attributes: knowledge (*jñāna*), lordship (*aiśvarya*), potency (*śakti*), strength (*bala*), virility (*vīrya*), and splendor (*tejas*). He hypostatizes into Keśava, Nārāyaṇa, and Mādhava. (See *vyūha.*)

Vāta — वात — air; wind

1. One of the five material elements.
2. In *Āyur Veda,* it is one of the bodily humors (*dhātu*) and has the qualities of dryness, coldness, and mobility.

Vātsalya — वात्सल्य — love as between parents and child

1. This is parental love. (See *bhakti.*)

Vāyu — वायु — air; life breath

1. It is of five types: *prāṇa, apāna, samāna, vyāna,* and *udāna.*
2. It is one of the five elements. (See *mahābhūta* and *prāṇa.*)

Veda — वेद — knowledge; wisdom; revealed scripture

1. The sacred scriptures (*śruti*) of the Hindu tradition. They are impersonal (*apauruṣeya*) and eternal (*nitya*). There are four Vedas as arranged by Vyāsa: *Ṛg Veda, Yajur Veda, Sāma Veda,* and *Atharva Veda.* These are divided into *mantra, brāhmaṇa, āraṇyaka,* and *upaniṣad* sections. Strictly speaking, the Veda stands for the parts known as *mantra* and *brāhmaṇa.* The appendages to the *brāhmaṇa* are the *āraṇyakas* and the concluding portion of the *āraṇyakas* are the *upaniṣads.*
2. There once existed 1131 recensions (*śākhās*) of the Vedic *Saṁhitās.* The *Ṛg Veda* had 21, the *Yajur Veda* had 101, the *Sāma Veda* had 1000, and the *Atharva Veda* had 9.

3. The *Ṛg Veda* is the Veda of hymns of wisdom. The *Sāma Veda* is a liturgical collection of hymns, mostly taken from the *Ṛg Veda*, sung to certain melodies. The *Yajur Veda* is the scripture of sacrificial rites. The *Atharva Veda* is comprised of formulas intended mainly to counteract evil, diseases, and other practical events. The *Yajur Veda* is said to be of two recensions: the white (*śukla*) and the black (*kṛṣṇa*).
4. The *Ṛg Veda* is for the priest whose function is to recite the hymns inviting the gods to the sacrificial altar. The *Sāma Veda* is for the *Udgātṛ* priest who sings the hymns. *Yajur Veda* is for the *Adhvaryu* priest who performs the sacrifice according to the rules. The *Atharva Veda* is for the *Brāhmaṇa* priest who is the general supervisor of the sacrifice.
5. The *Ṛg Veda* contains the *Aitareya Upaniṣad.* The *Sāma Veda* contains the *Chāndogya Upaniṣad* and the *Kena Upaniṣad.* The *Yajur Veda* contains the *Īśa*, the *Taittirīya*, the *Bṛhadāraṇyaka*, and the *Kaṭha Upaniṣads.* The *Atharva Veda* contains the *Praśna*, the *Muṇḍaka*, and the *Māṇḍūkya Upaniṣads.*
6. See chart no. 1.

Vedanā — वेदना — sense experience; sensation; feeling

1. One of the twelve links in the causal chain of existence. (See *pratītyasamutpāda.*)
2. One of the five aggregates. (See *skandha.*)
3. It is caused by sense contact and consists of pleasure, pain, and indifference, according to Buddhism.

Vedāṅga — वेदाङ्ग — limbs of the Vedas; vedic sciences

1. The limbs of the Vedas are phonetics (*śikṣā*), prosody (*chandas*), grammar (*vyākaraṇa*), etymology (*nirukta*), astronomy (*jyotiṣa*), and ceremonial (*kalpa*). *Kalpa* is of two kinds: *śrauta-sūtra,* which relates to the Vedas (or *śruti*), and *smārta-sūtra,* which is based on the *smṛti.*

Vedanīya — वेदनीय — feeling-producing *karma*

1. According to Jainism, they are one of the eight main types of *karmas*. These are nonobscuring-producing actions which generate feelings of pleasure and feelings of pain (*asadvedya*). (See *karma.*)

Vedānta — वेदान्त — end of the Vedas; *Uttara-Mīmāṃsā*; end of knowledge; wisdom

1. A name of the Upaniṣads. (See *upaniṣad.*)
2. A name of the different schools of philosophy founded on the teach-

ings of the Upaniṣads. The major schools are Advaita, Viśiṣṭādvaita, and Dvaita Vedānta.

3. The basic texts of Vedānta are the Upaniṣads, the *Bhagavad Gītā*, and the *Brahma-sūtra*. (See *prasthāna-traya*.)
4. The central question considered in the Vedāntic schools concerns the nature of God or the Absolute (Brahman).

Vedānta-sūtra — वेदान्तसूत्र — another name of the *Brahma-sūtra*

1. It is so called because it is the aphoristic text on Vedānta.

Vega — वेग — motion; velocity; inertia

1. According to Vaiśeṣika, it is of three types: *ubhaya-karmaja*, *anyatara-karmaja*, and *vibhāgaja*. (See each list separately.) It is the quality of a moving substance which is responsible for its continuing in the same direction.

Vibhāga — विभाग — disjunction; division; separation

1. According to Vaiśeṣika, it is a type of quality (*guṇa*). It is that entity (or quality) by virtue of which the connection or contact of things is destroyed.

Vibhāgaja — विभागज — motion caused by disjunction

1. A type of motion, according to Nyāya-Vaiśeṣika. (See *vega*.)

Vibhaṅga — विभङ्ग — a fallacious form of clairvoyance; one of the *Abhidhamma* texts

1. See *avadhi*.
2. See *Abhidhamma-piṭaka*.

Vibhava — विभव — the descents of Viṣṇu; incarnations; *avatāras;* emanation

1. The descent of God (*Īśvara*) among humanity. It is of ten main advents: *Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Paraśurāma, Rāmacandra, Balabhadra, Kṛṣṇa,* and *Kalki*. Some people substitute *Buddha* for *Balabhadra*. These incarnations originate from the *vyūha, Aniruddha*. The cause for the descent is Īśvara's will only and is for the protection of the good and the destruction of the evils. (See *vyūha*.)

Vibhāva — विभाव — an aspect, condition, state; manifestation; one of the three efficient causes of *rasa* (emotion) (from the verb root *bhū* = "to become" + *vi* = "apart")

1. It is of two kinds: *ālambana* (main excitant) and *uddīpana* (contributory excitant). (See *rasa*.)

Vibhrama — विभ्रम — delusion (see *bhrama*)

Vibhu — विभु — all-pervasive

1. According to Advaita Vedānta and Nyāya, the form of the individual soul is all-pervasive.

Vibhu-dravya — विभुद्रव्य — all-pervasive substance

Vibhūti — विभूति — sacred ash (*bhasma*); manifestations of divine power; might; prosperity; welfare; splendor; exalted rank; greatness; superhuman power resembling that of God (Īśvara) (the verb root *bhū* = "the existent, manifest" + *vi* = "apart")

1. One of the eight aids, according to Vīra Śaivism. It is the smearing of the sacred ash upon the body. (See *aṣṭa-āvaraṇa.*)
2. Incarnations such as spiritual teachers, etc., who aid humanity, are called *vibhūtis.*
3. According to Viśiṣṭādvaita Vedānta, the manifestations of Vāsudeva—e.g., Saṅkarṣaṇa, Pradyumna, and Aniruddha.
4. Miraculous powers are also called *vibhūtis.* (See *siddhi.*)

Vicāra — विचार — reflection; enquiry; introspection; investigation

1. According to the Yoga school, it is a state of *samādhi.* It is of two kinds: *nirvicāra* (when the mind concentrates and is one with the *tanmātras* without any notion of their qualities) and *savicāra* (when the mind concentrates on the *tanmātras* with a remembrance of their qualities).
2. See *samādhi.*

Vicchinna — विच्छिन्न — limited

Vicikitsā — विचिकित्सा — doubt (suspicion)

Videha-mukti — विदेहमुक्ति — liberation attained at the time of leaving one's body

Vidheya — विधेय — predicate; obedient

Vidheyatva — विधेयत्व — the quality of being controlled

1. According to Viśiṣṭādvaita Vedānta, all things are controlled by God (*Īśvara*).

Vidhi — विधि — injunction; positive command in the Vedas, according to Mīmāṃsā (from *vi-dhā* = "to arrange, put in order")

1. They are of three types *apūrva-vidhi* (original injunction), *niyama-vidhi* (restrictive injunction), and *parisaṅkhyā-vidhi* (exclusive injunction). (See each listed separately.)
2. There are five classes of injunctions: *karmotpatti-vākya* which enjoins a certain act; *guṇavākya* which enjoins certain necessary details connected with a prescribed act; *phala-vākya* which mentions the result following from the performance of a certain act; *phala-guṇa-vākya* which lays down certain necessary details as conducive to a particular result; *saguṇa-karmotpatti-vākya* which enjoins an action along with an accessory detail.
3. According to Mīmāṃsā, positive commands include obligatory duties (*nitya-karma*), occasional rites (*naimittika-karma*), and optional rites (*kāmya-karma*). They refer to supramundane affairs and are to be understood literally.

Vidhi-vākya — विधिवाक्य — injunctive sentence

1. According to Mīmāṃsā, injunctive sentences contain the essence and purport of the Veda—i.e., action.
2. See chart no. 1

Vidvān — विद्वान् — one who has learned the *kāvyas*, the lexicon, and grammar

Vidvat-sannyāsa — विद्वत्सन्न्यास — becoming a renunciant after knowing the truth

1. It is asceticism resorted by wise persons (*jñānis*) and perfected ones (*siddhas*). It is called renunciation by the wise.
2. See *sannyāsa*.

Vidyā — विद्या — knowledge; meditation; wisdom; insight

1. There are thirty-two types or varieties of *Brahmavidyā* described in the Upaniṣads for securing liberation. These are various types of meditation; for instance, meditation on the *praṇava mantra, om.*
2. The chief branches of knowledge are four, according to Vaiśeṣika: *ānvīkṣikī* (logic and philosophy), *trayī* (the Vedic religion), *vārtā* (economic science and philosophy of wealth), and *daṇḍanīti* (the science of polity).

Vidyā-pāda — विद्यापाद — that part of the Āgamas which sets forth the philosophical doctrines (see *āgama*)

Vidyā-sthāna — विद्यास्थान — the fourteen sources of knowledge

1. These are the four Vedas, the six *vedāṅgas,* Purāṇas, *Mīmāṃsā, nyāya*, and *dharma-śāstra.*

Vighna — विघ्न — obstacle

1. Obstacles on the spiritual path include laziness (*ālasya*), boastfulness (*katthāna*), keeping the company of rogues (*dhūrta-goṣṭhī*), gossiping (*prakatthānam*), lack of application (*anusandhāna-rahitya*), inertia (*laya*), stupor (*tamas*).

Vighna-dhvaṁsa — विघ्नध्वंस — destruction of obstacles

Vihāra — विहार — vehicle

Vijātīya — विजातीय — one of the three types of difference that exists between things belonging to two different classes

1. For example, the difference between a tree and a stone.
2. See *bheda.*

Vijayā — विजया — victory; triumph

Vijñāna — विज्ञान — wisdom; cognition; intellect, consciousness; stream of consciousness (from the verb root *jñā* = "to know" + *vi* = "apart," hence, "to discern")

1. One of the twelve links in the causal chain of existence. (See *pratītyasamutpāda.*)
2. One of the five aggregates. (See *skandha.*)
3. The intellect. It is also called *buddhi.*

Vijñānākala — विज्ञानाकल — an individual soul in which the bonds of *karma-mala* and *māyā-mala* have been removed and only *āṇava-mala* remains; a type of unembodied being

1. This type of individual soul no longer has to return to empirical existence when it gives up its body, for it is fit for release.
2. See *jīva.*

Vijñāna-kevalin — विज्ञानकेवलिन् — a liberated individual soul

1. According to Kashmir Śaivism, it is a term for an individual who has become liberated.

Vijñānamaya-kośa — विज्ञानमयकोश — the sheath of the intellect

1. It is located within the mental sheath (*manomaya-kośa*). These two, together with the *prāṇamaya-kośa*, constitute the subtle body. (See *kośa.*)

Vijñapti — विज्ञप्ति — perceptions

Vikala-jñāna — विकलज्ञान — otherworldly knowledge

1. According to Jainism, it is divided into two: *avadhi* and *manaḥ-paryāya.*

Vikalpa — विकल्प — imagination; mental construct; abstraction; conceptualization; hallucination; distinction; experience (from the verb root *klp* = "to correspond, in accordance with, suitable to," + *vi* = "asunder or away"); thought; oscillation of the mind

1. According to Sāṅkhya, the mind (*citta*) has five processes, among which are abstraction, construction, and different kinds of imagination.

Vikāra — विकार — change; change of form; modification; gluiness; manifestation (from the root *kṛ* = "to make" + *vi* = "apart")

Vikāsa — विकास — expansion

Vikṛti — विकृति — modification

1. The work of action (*karma*) is fourfold. This is one of its four effects. (See *karma.*)

Vikṣepa — विक्षेप — projection; false projection; distraction

1. It is the projecting power of ignorance, according to Advaita Vedānta. (See *avidyā.*)

Vikṣepa-śakti — विक्षेपशक्ति — the power of ignorance (*māyā*) by which the manifold experiences are projected; power of dispersion

Vikṣipta — विक्षिप्त — distracted; unsteady; dispersed

1. A state of the mind where it is unstable and shifts its attention from object to object.

Vilaya — विलय — dissolution

Vimala — विमल — purity; unblemished; without stain (from *vi* = "without" + *mala* = "stain, defect")

1. One of the ten stages of a *bodhisattva.*
2. See *bodhisattva.*

Vimāna — विमान — disrespect; dishonor

Vimarśa — विमर्श — consideration; examination; test; reasoning; discussion; knowledge; intelligence; reflection

1. The Self-consciousness or Self-awareness of Paramaśiva, full of knowledge (*jñāna*) and action (*kriyā*), which brings about the world process. On an individual level, the aspect of consciousness through which one understands the specific characteristics of that which is known.

Vimoha — विमोह — error; delusion; perversity

Vināśa — विनाश — destruction; annihilation (from the root *vi-naś* = "to perish, destroy")

Vīṇā — वीणा — the Indian lute

Vinaya — विनय — discipline

Vinaya-piṭaka — विनयपिटक — the basket of rules of conduct

1. The Buddhist scripture (compiled by Upali) which gives the rules of conduct. It governed the life and behavior of the *saṅgha* and its members. (See *tri-piṭaka*.)

Vipāka — विपाक — a type of transformation; ripening; resultant; fruition

Vipakṣa — विपक्ष — counterinstance

1. That which is devoid of the probandum as well as anything similar to it. The absence of the subject is known for certain in this type of reasoning.
2. In a ten-membered syllogism, it was the fifth member—e.g., the negative example. (See *pakṣa*.)

Viparīta — विपरीत — contrary; contrary to what it is

1. Uncertainty as to the exact nature of truth. It is a type of delusion.

Viparīta-bhāvanā — विपरीतभावना — error; the opposite stream of thought

1. It is said to be removed by contemplation, according to Advaita Vedānta.

Viparīta-jñāna — विपरीतज्ञान — false knowledge

Viparīta-khyāti — विपरीतख्याति — contrary apprehension

1. The theory of error propounded by the Prābhākara Mīmāṃsā school. Error arises when an object appears otherwise than what it is. The

object of error is held to be real and it is the identity of its appearance with its basis which is unreal. (See *khyāti-vāda.*)

Viparyāsa — विपर्यास — overturning; reverse; error; mistake

Viparyaya — विपर्यय — erroneous cognition; illusion; misapprehension (from the verb root *i* = "to go, flow, get about" + *vi* = "asunder, away" + *pari* = "around")

1. The *Sāṅkhya-kārikā* lists its causes as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), antipathy (*dveṣa*), and self-love (*abhiniveśa*). These five are also called *tamas, moha, mahāmoha, tāmiśra,* and *andhatāmiśra.*

Viparyaya-grahaṇa — विपर्ययग्रहण — misapprehension; knowing the truth otherwise

1. It is an aspect of ignorance. To understand ignorance positively as misapprehension or to understand it negatively as nonapprehension (*agrahaṇa*), is a question asked of the Advaita Vedāntin's concept of ignorance (*avidyā*). (See *avidyā.*)

Vipra — विप्र — *brahmin;* priest

Vipralambha — विप्रलम्भ — separation from the beloved one

Vipula-mati — विपुलमति — a type of telepathy

1. According to Jainism, it has a spatial range between four *yojanas* and two and a half *dvīpas.* Its temporal range is between eight and an infinite number of incarnations. It lasts until the dawn of omniscience. (See *mati.*)

Vīra — वीर — hero; heroic; strength (from the root *vīr* = "to be powerful")

1. According to Jainism, it is a stage wherein one becomes master of oneself.
2. According to Tantric practices, it refers to a spiritual practitioner who adopts the heroic disposition, or the left-hand discipline.

Virāga — विराग — nonattachment

Virāj — विराज् — the macrocosm; the manifested universe; the world man

1. According to Advaita Vedānta, *viśva* (*sthūla*) and *vaiśvānara* are equated with *virāj.*

Virakti — विरक्ति — self-renouncement

1. The first prerequisite for those who seek the Absolute (Brahman).

Virāṭ — विराट् — the cosmic form of the Self as the cause of the gross world (see *virāj*)

Virodha — विरोध — opposition; conflict

Viruddha — विरुद्ध — contradictory

1. A type of fallacious reasoning in which the reason (*hetu*) is contradictory. Here, the reason proves the contradictory of what is intended to be provided; e.g., "sound is eternal because it is produced" only proves the noneternality of sound because whatever is produced is necessarily noneternal. (See *hetvābhāsa*.)

Vīrya — वीर्य — strength; zeal; heroism; energy (from the root *vīr* = "to be powerful")

1. One of the six virtues (*pāramitā*) of Buddhism.
2. One of the six attributes of God (Īśvara).

Viṣāda — विषाद — depression; dullness; despair (from *vi* = "apart" + the verb root *sad* = "to sit")

Visamvādi-vyāvahāra — विसंवादिव्यावहार — unsuccessful volition

Visarga — विसर्ग — emanation

Viśaya — विशय — doubt

Viṣaya — विषय — object; subject matter; content

Viṣaya-vākya — विषयवाक्य — a Vedic statement which is taken up as the subject for investigation

Viṣaya-viṣayi-bhāva — विषयविषयिभाव — the relation between the revealed and the revealer, or the relation between the object and its knowledge

Viṣayin — विषयिन् — the subject who knows

Viśeṣa — विशेष — the qualified; particularity; propriety

1. A category in Vaiśeṣika metaphysics. It is the feature which distinguishes one individual from another. *Viśeṣas* are innumerable, eternal, and partless. The Vaiśeṣika system depends upon this category for its pluralism. It is the differentia of ultimate things which are otherwise alike.
2. It is the basic concept of Dvaita Vedānta. It justifies their concept of pluralism. They hold that every substance has an infinite number of particulars, with one for each quality. It is the power by which a quality is distinguished from a substance. They distinguish the different aspects they qualify and, as they are self-distinguishing, they do not need another quality to distinguish themselves.

Viśeṣa-guṇa — विशेषगुण — specific quality

Viśeṣaṇa — विशेषण — qualification; attributive element; distinguishing attribute

Viśeṣaṇatā — विशेषणता — that mode of contact which leads to the perception of nonexistence

1. It is also called *viśeṣaṇa-viśeṣya-bhāva.*
2. See *sannikarṣa.*

Viśeṣaṇa-viśeṣya-bhāva — विशेषणविशेष्यभाव — the relation of the qualification and the qualified; a mode of contact

1. It is also called *viśeṣaṇatā.*
2. According to Nyāya, this is the contact for the perception of nonexistence (*abhāva*).
3. See *sannikarṣa* and *viśeṣaṇatā.*

Viśeṣaṇa-viśeṣyatā-jñāna — विशेषणविशेष्यताज्ञान — knowledge which has a subject-predicate relation (see *vākyārtha*)

Viśeṣāpti — विशेषाप्ति — the emergence of new features

1. The Dvaita Vedānta theory of causation. The world originates from matter with newer and newer forms. At every stage this emergence is dependent upon God's will.

Viśeṣya — विशेष्य — the substantive element; the qualified

Viśeṣyatāvacchedaka — विशेष्यावच्छेदक — determinant of substantiveness

Viśiṣṭa — विशिष्ट — that which is qualified; determinate

1. According to Dvaita Vedānta, it is the form a thing acquires when it

gets related to its attributes. It is the substance and quality taken together. It is one of the ten categories of Dvaita. (See *padārtha.*)

2. According to Viśiṣṭādvaita Vedānta, the qualified is one, but the factors qualifying it are quite distinct, though inseparable, from it.

Viśiṣṭa-buddhi — विशिष्टबुद्धि — qualified cognition

Viśiṣṭādvaita — विशिष्टाद्वैत — qualified nondualism; pansynthetic monism

1. A theistic school of Vedānta whose great consolidator and exponent is Rāmānuja. It posits three ultimate realities: God, individuals, and matter (Īśvara, *cit*, and *acit*), which exist in an inseparable relationship, though *cit* and *acit* are dependent upon the independent God (Īśvara). The complex whole forms an organic unity and thus its name, Viśiṣṭādvaita.

Viśiṣṭaikya — विशिष्टैक्य — unity in the form of an organic whole involving several attributes

Viśiṣṭa-jñāna — विशिष्टज्ञान — qualified knowledge

Viśista-pratīti — विशिष्टप्रतीति — determinant cognition

Viśiṣṭa-viṣaya — विशिष्टविषय — qualified object

Viśleṣa — विश्लेष — separation

Viṣṇu — विष्णु — the supreme Lord; the all-pervading

1. A name for the all-pervasive supreme Reality. One of the Hindu trinity of gods, representing God as the sustainer, the personal God of the Vaiṣṇavas. In His personal form, He is portrayed as four-armed holding a conch, a discus, a lotus, and a mace. He is dark blue in color. During times of great wickedness and trouble, Viṣṇu incarnates on the earth in order to protect men and gods and reestablish righteousness. There are ten such incarnations in our present world cycle, with Rāma and Kṛṣṇa being the most popular and important.
2. According to Viśiṣṭādvaita Vedānta, he is the sole Reality, one without a second, having the sentient (*cit*) and insentient (*acit*) for his qualifications. He is the means to liberation and the goal to be attained.
3. He abides in a fivefold form as *para, vyūha, vibhava, antaryāmin,* and *arcā.*
4. He has six divine qualities: knowledge (*jñāna*), strength (*bala*), lordship (*aiśvarya*), power (*śakti*), virility (*vīrya*) and splendor (*tejas*).

5. Among His manifestations are Saṅkarṣaṇa, Pradyumna, Aniruddha, and Vāsudeva.
6. His weapons include the conch (*śaṅkha*), discus (*cakra*), club (*gadā*), sword (*khaḍga*), and bow (*śārṅga*).
7. One of the names of the Law Books and a name of a Purāṇa. (See *smṛti.*)

Visphuliṅga-nyāya — विश्फुलिङ्गन्याय — the analogy of fire and its sparks

Viśuddhi — विशुद्धि — purity; *cakra*

1. One of the seven wheels (*cakra*). It is located in the throat center. (See *cakra.*)

Viśva — विश्व — the individual form of the Self having egoism in a gross body while awake; universe

1. It is the form of the Self in its waking state according to Advaita Vedānta.
2. It is pervasive of the entire body but, for purposes of meditation, it has its seat in the right eye. Its limiting adjunct is the gross body (*sthūla-śarīra*).
3. See *pāda.*

Viśvādhika — विश्वाधिक — more than the universe; transcendent

Viśva-māyā — विश्वमाया — universal nescience

Viśva-rūpa — विश्वरूप — of the form of the universe

Viśvātiga — विश्वातिग — transcendent

Viśvottīrṇa — विश्वोत्तीर्ण — transcendent

Vīta — वीत — a type of inference

1. Inference is classified into two types, according to Sāṅkhya. The *vīta* type is where there is a positive concomitance between the reason (*hetu*) and the major term (*sādhya*). It is divided into two varieties: *pūrvavat,* which is based on the observed concomitance of the specified reason and the major term—i.e., smoke and fire—and which is known through prior perception, as observed in a hearth; and *sāmānyato-dṛṣṭa,* the concomitance which is known through similarity.
2. See *anumāna.*

Vitala — वितल — hell

1. The nether pole of *Tapo-loka*. It is a state changing toward materiality.
2. See *loka* and *tala*.

Vitaṇḍā — वितण्डा — destructive criticism; destructive argument

1. One of the sixteen categories of the Nyāya school. (See *padārtha* and chart no. 6.)
2. This is a destructive criticism which seeks to refute an opponent's doctrine without seeking to establish or formulate any new doctrine of its own.

Vitarka — वितर्क — a state of *samādhi;* debate; logical argument

1. It is of two kinds: *savitarka* and *nirvitarka*.
2. See *samādhi*.

Vīta-sandeha — वीतसन्देह — free from doubt

Viṭṭhala — विट्ठल — a name for Lord Kṛṣṇa (from *viḍ* = "brick" + *sthala* = "standing"); i.e., the one standing on a brick

1. "Vittha" is said to be a corrupted form of "Viṣṇu."

Vivāda — विवाद — dispute

Vivaraṇa — विवरण — explanation

Vivaraṇakāra — विवरणकार — a name of Prakāśātman, the author of the *Pañcapādikā-vivaraṇa*, a commentary on Padmapāda's *Pañcapādikā*

Vivaraṇa-prasthāna — विवरणप्रस्थान — the Vivaraṇa school of Advaita Vedānta

1. It is one of the two schools of Advaita Vedānta. (See *Bhāmatī*.)
2. Its most important works are the *Pañcapādikā* of Padmapāda, the *Pañcapādikā-vivaraṇa* of Prakāśātman, and the *Vivaraṇa-prameya-saṅgraha* of Vidyāraṇya.
3. Sureśvara's works are reputed to have been the inspiration of the school.

Vivartha — विवर्थ — transfiguration; apparent change; illusory appearance

Vivarta-vāda — विवर्तवाद — the theory of apparent change; the theory of phenomenal appearance

1. The Advaita Vedānta theory of causation which posits that the world is an illusory appearance superimposed by ignorance (*avidyā*) on the Absolute (Brahman).
2. See *pariṇāma-vāda* and *ābhāsa-vāda.*

Viveka — विवेक — discrimination

1. *Viveka* is defined as an awareness by means of which one can tell the true from the false, the eternal from the impermanent. It is an understanding that the world is impermanent and perishable and that the Self is permanent. (See *sādhana catuṣṭaya.*)

Vividiṣā-sannyāsa — विविदिषासन्न्यास — renunciation for the purpose of desire to know

1. According to Viśiṣṭādvaita Vedānta, it is renunciation for seekers and spiritual aspirants (*sādhaka*). It is a preliminary renunciation, renunciation with a desire to know.
2. See *vidvat-sannyāsa* and *sannyāsa.*

Vivikta-śayyāsana — विविक्तशय्यासन — an external penance in Jainism; to keep thoroughly aloof with regard to abode and seat

Vrata — व्रत — vow; rule of conduct

Vṛkṣa — वृक्ष — tree

Vṛtti — वृत्ति — mental mode; a modification of the mind whose function is to manifest objects; being; condition; fluctuation; activity (from the verb root *vṛt* = "to turn, revolve, roll, move")

1. It is what makes knowledge possible, according to Advaita Vedānta. It serves as the connecting link between the knowing subject and the known object. It is a transformation of either the internal organ or of nescience (*avidyā*). It goes out through the senses and pervades the object.

Vṛtti-jñāna — वृत्तिज्ञान — empirical knowledge

1. According to Advaita Vedānta, it is a blend of a modification of the mind and the reflection of consciousness therein.
2. It is of two kinds: immediate (*aparokṣa*) and mediate (*parokṣa*).
3. It is opposed to *avidyā*. (See *svarūpa-sambandha.*)

Vṛtti-niyāmaka — वृत्तिनियामक — See *svarūpa-sambandha.*

Vṛtti-vyāpyatva — वृत्तिव्याप्यत्व — pervasion by a mental modification

1. According to Advaita Vedānta, it is one of the two conditons necessary for an entity to be an object of knowledge
2. See *phala-vyāpyatva.*

Vṛttyaniyāmaka — वृत्त्यनियामक — See *svarūpa sambandha*

Vyabhicāra — व्यभिचार — deviation

Vyāghāta — व्याघात — given up; dispenses with

Vyāja — व्याज — occasion; indirect cause

Vyākaraṇa — व्याकरण — grammar

1. One of the limbs of the Vedas.
2. See *vedāṅga.*

Vyakta — व्यक्त — manifest; revealed

Vyāna — व्यान — a vital air; diffused breath (from the root *an* = "to breath" + *vi* = "apart" + *ā* = "toward")

1. The life breath which governs the circulation of blood in the body. (See *prāṇa.*)

Vyaṅgyārtha — व्यङ्ग्यार्थ — suggested meaning

1. According to Indian aesthetics, besides the primary meaning (*mukhyārtha*) and the secondary meaning (*lakṣyārtha*), words may also have a suggested meaning. In this type of meaning, the primary meaning stands as a stepping stone to it. The primary meaning suggests—or hints or indicates—to the mind of the listener what the meaning is, but this meaning is not necessarily related or connected to the primary meaning. For example, by saying that the village is on the Ganges, the idea may be to convey that it is cool and holy.
2. In poetry, this type of meaning is indispensable where the connection is emotion.

Vyāpaka — व्यापक — pervader; probandum (*sādhya*)

1. *Vyāpaktva* is omnipresence

Vyāpāra — व्यापार — activity; intermediate cause

Vyāpti — व्याप्ति — invariable concomitance; universal pervasion between the middle term and the major term

1. This relation must be unconditional or necessary. It is the central essence of an inferential cognition. It is a correlation between two terms, of which one is the pervaded and the other is the pervader. The *hetu* is the pervaded and the *sādhya* is the pervader in a *vyāpti*. It is the relation of coexistence of the *hetu* and the *sādhya*. This relation must also be free from any adventitious circumstance. (See *anumāna*.)

Vyāpya — व्याप्य — pervaded; probans (*sādhaka-sādhana*)

Vyāpyatvāsiddha — व्याप्यत्वासिद्ध — unestablished in respect to its concomitance
1. One type of unestablished reason. Here the reason is associated with an adventitious condition. (See *asiddha* and *hetvābhāsa*.)

Vyāpya-vṛtti — व्याप्यवृत्ति — pervasive

Vyāsa — व्यास — "arranger"; "compiler"
1. Vedic sage credited with the compilation of the Vedas and the author of the *Mahābhārata* and the Purāṇas.

Vyāsajya-vṛtti — व्यासज्यवृत्ति — partially contained

Vyatireka-dṛṣṭānta — व्यतिरेकदृष्टान्त — negative example

Vyatireka-sahacāra — व्यतिरेकसहचार — concomitance of negation

Vyatireka-vyāpti — व्यतिरेकव्याप्ति — negative pervasion
1. A type of inference in which only agreement in absence of the middle and major terms has been observed; e.g., where there is no fire, there is no smoke. (See *kevala-vyatireka* and *anumāna*.)

Vyavahāra — व्यवहार — empirical; worldly life; practice (from *vi* = "apart" + *ava* = "down" + *hṛ* = "to take")
1. That on which is based all of one's practical movements.
2. Empirical discourse.

Vyavahāra-naya — व्यवहारनय — a type of viewpoint in Jainism (see *naya*)

Vyāvahārika — व्यवहारिक — the relative viewpoint; empirical (from *vi* = "apart" + *ava* = "down" + *hṛ* = "to take")

1. The standpoint of ignorance, according to Advaita Vedānta. At this level, the Absolute is with attributes (*saguṇa*), one individual differs from another, and the entire pluralistic universe exists. (See *prātibhāsika* and *pāramārthika*.)

Vyāvahārika-satya — व्यवहारिकसत्य — phenomenal (or relative) reality; the empirical world

Vyavahita — व्यवहित — mediate

Vyāvartaka — व्यावर्तक — differentiating feature

Vyavasāya — व्यवसाय — determinate cognition

1. A determinate cognition gives only the cognition of the object. (See *anu-vyavasāya*.)

Vyavasāya-jñāna — व्यवसायज्ञान — original cognition

1. According to Nyāya, a determinate cognition which gives only the cognition of an object (and not the awareness that one is aware of such as a cognition) is called *vyavasāya-jñāna*. (See *anuvyavasāya*.)

Vyavasthā — व्यवस्था — order; restriction

Vyāvṛtta — व्यावृत्त — discontinunity

Vyāvṛtti — व्यावृत्ति — differentiation

Vyaya — व्यय — disappearance; loss; expenditure

Vyoman — व्योमन् — moving through the air; a divine being that moves through the air; the magic art of flying; a bird

Vyūha — व्यूह — manifestation; emanation; part; manifestation of Viṣṇu; forms

1. According to Viśiṣṭādvaita Vedānta, it is one of the fivefold forms God (Īśvara) takes. There are four manifestations (for the purposes of meditation by the devotees and for the creation, etc., of the universe)—Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. Each emanates from the former, with Vāsudeva as the highest self. They are all manifestations of Vāsudeva, the one divine person.
2. From knowledge (*jñāna*) and the capacity for unceasing work or never-ending creation (*bala*), evolves Saṅkarṣaṇa. From *aiśvarya*

and *vīrya* evolves Pradyumna. From *śakti* and *tejas* evolves Aniruddha. (See *Īśvara.*)

3. Saṅkarṣaṇa fulfils the function of creation, maintenance, and dissolution of the world and exists as the deity superintending all the individual souls. Pradyumna protects the individual souls and superintends their birth and gives them instruction regarding spiritual matters. Aniruddha helps individuals toward liberation and protects the world. (See each listed individually.)

Vyutsarga — व्युत्सर्ग — indifference to objects

Vyutthāna — व्युत्थान — rising up; awakening; a stage in Yoga

Y

Yajamana — यजमन — individual(s) for whom a vedic rite is performed

Yajña — यज्ञ — sacrifice; sacrificial ceremony (from the verb root *yaj* = "to sacrifice")

1. Every twice-born Hindu is enjoined to perform regularly the five great sacrifices (*pañca-mahā-yajña*). *Deva-yajña* is deity worship; *Brahma-yajña* is worship of Brahma, a sacrifice to the sages by studying, teaching, or meditating on the Vedas; *Pitṛ-yajña* is ancestor worship; *Bhūta-yajña* refers to gratification of living beings—viz., animals and birds; and *Nara-yajña* consists in welcoming the guests and honoring them.

Yājñavalkya — याज्ञवल्क्य — great Vedic seer

1. A great seer (*ṛṣi*) whose teachings are recorded in the *Bṛhadāraṇyaka Upaniṣad*. He was the spiritual teacher (*guru*) of King Janaka. He was the first teacher of the *Vājasaneyi Saṁhitā* or *White Yajur Veda*. Maitreyī was his wife.

Yajñopavīta — यज्ञोपवीत — sacred thread

Yajur Veda — यजुर्वेद — (see *veda*)

Yajus — यजुस् — rites

Yakṣa — यक्ष — demon; goblin; tree spirit; ghost; a class of semidivine beings whose king, Kubera, is the lord of wealth

Yama — यम — abstentions; self-control; restraint (from *yam* = "to restrain")

1. The first limb of Patañjali's *rāja-yoga*. It is comprised of noninjury (*ahiṁsā*), truth (*satya*), nonstealing (*asteya*), celibacy (*brahmacarya*), and nonpossession (*aparigraha*). (See *aṣṭāṅga-yoga*.)

Yāna — यान — vehicle; teaching

Yantra — यन्त्र — "to restrain"; "to compel"; mystic diagram

1. Geometrical diagrams designed to channel psychic forces by concentrating them on a pattern such that it (the pattern) becomes reproduced by the devotee's visualizing power. They are usually classified

into two types: devices for protection and devices for worship. Those for worship can be divided into *yantras* for actualizing divinities and *yantras* for facilitating meditation.

Yatamāna — यतमान — engaged in effort

1. A state of detachment.

Yathārtha-khyāti — यथार्थख्याति — apprehension of the real

1. This theory of error is propounded by Viśiṣṭādvaita Vedānta. All that is presented in experience is real. Thus illusory knowledge or error is unreal not because it has an unreal object but because it fails in life. The object of error is real and existent, but the error arises and is explained by the theory of quintuplication. What is perceived in error is but a minor portion of an existent entity.
2. See *khyāti-vāda*.

Yati — यति — wandering ascetic

Yatirāja — यतिराज — king of ascetics

1. A name of Rāmānuja; see the *Yatirāja-saptati* of Vedāntadeśika and the *Yatirāja-viṁśati* of Varavaramuni.

Yātra — यात्र — pilgrimage

Yatra-kāmāvasāyitva — यत्रकामावसायित्व — the power by which all desires are fulfilled (see *aṣṭa-aiśvarya*)

Yaugika — यौगिक — derivative

Yoga — योग — "union"; yoke; a process or path or discipline leading to oneness with the Divine or with one's Self (from the verb root *yuj* = "to unite, join, connect"); the state of oneness with the Self, God; the practices leading to that state

1. The chief systems of *yoga* are *haṭha-yoga* (the *yoga* of the body and life breath), *karma-yoga* (the path of action), *bhakti-yoga* (the path of devotion), *rāja-yoga* (the kingly *yoga*), *japa-yoga* or *mantra-yoga* (the *yoga* of repeating God's names or of repeating holy words), *kuṇḍalinī-yoga* (the serpent power *yoga*), *jñāna-yoga* (path of knowledge).
2. It is also the name for the school of philosophy founded by Patañjali. Its object is the union of individual soul with the divine Self within. It is one of the six orthodox systems of Indian philosophy. (See *ṣaḍdarśana*.)

3. According to Śaiva Siddhānta, it is a path to liberation characterized by contemplation and internal worship. It is called the path of friendship to God (*sakhā-mārga*). Its goal is gaining the form of God (*sarūpya*). (See *mokṣa*.)

Yogācāra — योगाचार — practice of *yoga;* "way of union"

1. A Mahāyāna school of Buddhism which advocates subjective idealism. It asserts that consciousness alone is real and emphasizes *yoga* practices to achieve its idea. Its two most famous exponents are Asaṅga and Vasubandhu. It is also called *Vijñānavāda*.

Yogāṅga — योगाङ्ग — the stages of *yoga* in Śaivism (see *ṣaṭsthala*)

Yogaja — योगज — extrasensory perception

1. One of the supernormal modes of sense perception, according to Nyāya. It is cultivated by *yoga* and, by means of it, one is able to perceive things beyond the reach of the senses. (See *pratyakṣa*.)

Yogaja-lakṣaṇa — योगजलक्षण — (contact) originated from yogic powers

Yoganidrā — योगनिद्र — yogic sleep; light sleep; wakefulness

Yogapāda — योगपाद — that part of the Āgamas which teaches practices of meditation (see *āgama*)

Yoga-rūḍha — योगरूढ — derivative-conventional

Yogin — योगिन् — joined or connected with; one who practices Yoga

Yoginī — योगिनी — a female practioner of Yoga; a female demon endowed with magical powers; fairy; witch; sorceress

1. Durgā is said to have created eight *Yoginīs*.

Yogyānupalabdhi — योग्यानुपलब्धि — effectual noncognition

Yogyatā — योग्यता — special fitness; congruity

1. One of the causes which bring about a valid cognition from a proposition. It consists in there being no contradiction among the meanings of the words of a sentence; e.g., "fire is cold." (See *āsatti, ākāṅkṣā, tātparya*.)
2. The transcendent touch of the *puruṣa* which sets in motion the original nature (*prakṛti*) in Sāṅkhya.

Yojana — योजन — "mile"

Yoni — योनि — womb; source; type

Yuga — युग — age or cycle; aeon; world era (from the root *yuj* = "to unite")

1. Four ages are said to exist: the Golden Age (*satya* or *kṛta*), the Silver Age (*treta*), the Bronze Age (*dvāpara*), and the Iron Age (*kali*).
2. In a day of Brahmā (see *kalpa*) there are four *yugas*, each preceded by a period called its *sandhyā* (evening twilight). Four *yugas* make a half *kalpa* (4,320,000,000 years), which is the duration of one day or one night of Brahmā.

Yuga-dharma — युगधर्म — the law of time

1. During each Age, there is a particular code of law to be followed which is suited to it. In *Kṛta-yuga* one follows the *Manudharmaśāstra*. In *Treta-yuga* one follows the *Gautamadharmaśāstra*. In *Dvāpara-yuga* one follows the *Śaṅkhalikhitadharmaśāstra*. In the *Kali-yuga* one follows the *Parāśarasmṛti*.

Yugapat — युगपत् — simultaneous

1. An aspect of designate time. (See *kāla*.)

Yukti — युक्ति — reasoning

1. According to Advaita Vedānta, the truth is realized through hearing the liberating word (*śruti*), reasoning about it (*yukti*) and finally, the final court of appeal, personal experience (*anubhava*).

Yukti-darśana — युक्तिदर्शन — the empirical level of Reality; "to have sight of (with) reason"

AUTHORS AND THEIR PHILOSOPHICAL WORKS

Abhinnavagupta—*Abhinava-bhāratī* (KS)
Abhinnavagupta—*Dhvanyāloka-locana* (KS)
Abhinnavagupta—*Mālinī-vijaya-vārtika* (KS)
Abhinnavagupta—*Paramārtha-sāra* (KS)
Abhinnavagupta—*Parātriṃśikā Vivaraṇa* (KS)
Abhinnavagupta—*Parātrīśikā-laghuvṛtti* (KS)
Abhinnavagupta—*Tantrasāra* (KS)
Abhinnavagupta—*Tantrāloka* (KS)
Abhinnavagupta—*Vimarśinī* (KS)
Abhinnavagupta—*Īśvara Pratyabhijñā kārikā* (KS)
Abhinnavagupta—*Īśvara Pratyabhijñā Vivṛti* (KS)
Amalānanda—*Kalpataru* (A)
Appayya Dīkṣita—*Commentary on Śīkaṇṭha' s Brahmasūtrabhāṣya* (SA)
Appayya Dīkṣita—*Kalpataru-parimala* (A)
Appayya Dīkṣita—*Siddhānta-leśa-saṅgraha* (A)
Aruḷnandi Śivācārya—*Śiva Jñāna Siddiyār* (SS)
Basava—*Vacanas* (SA)
Bādarāyaṇa—*Brahmasūtra* (V)
Bhojarāja—*Bhoja-vṛtti* (Y)
Dakṣiṇarañjana Śāstri—*Cārvāka-ṣaṣṭi* (C)

Dharmarāja—*Vedāntaparibhāṣā* (A)
Gaṅgeśa—*Tattvacintāmaṇi* (N)
Gauḍapāda—*Māṇḍūkya kārikā* (A)
Gauḍapāda—*Rāvaṇabhāṣya* (not extant) (V)
Gautama—*Nyāyasūtra* (N)
Haribhadrasūri—*Ṣaḍ-darśana-samuccaya* (C)
Īśvarakṛṣṇa—*Sāṅkhyakārikā* (S)
Jaimini—*Pūrvamīmāṃsā-sūtra* (M)
Jayanta—*Nyāyamañjari* (N)
Jayatīrtha—*Nyāyasudhā* (D)
Jayatīrtha—*Tattva Prakāśikā* (D)
Kṣemarāja—*Spanda Śandoha* (KS)
Kṣemarāja—*Spanda Nirṇaya* (KS)
Kṣemarāja—*Vimarśinī* (KS)
Kaṇāda—*Vaiśeṣikasūtra* (Va)
Kallaṭa—*Spanda-vṛtti* (KS)
Kapila—*Sāṅkhyasūtra* (S)
Kumārila Bhaṭṭa—*Śloka-vārttika* (M)
Kumārila Bhaṭṭa—*Tantra-vārttika* (M)
Kumārila Bhaṭṭa—*Tupṭīkā* (M)
Maṇḍana—*Brahmasiddhi* (A)
Madhusūdana Sarasvatī—*Advaitasiddhi* (A)
Madhva—*Anuvyākhyāna* (D)
Madhva—*Bhāratatātparyanirṇaya* (D)
Madhva—*Brahmasūtrabhāṣya* (D)
Madhva—*Daśa-prakaraṇa* (D)
Māṇikkavācakar—*Tiruvācakam* (SS)
Mādhvācārya—*Sarva-darśana-saṅgraha* (C)
Meykaṇḍār—*Śiva Jñāna Bodham* (SS)
Padmapāda—*Pañcapādikā* (A)
Patañjali—*Yogasūtra* (Y)
Piḷḷai-lokācārya—*Artha-pañcaka* (V)
Piḷḷai-lokācārya—*Tattvatraya* (V)
Prabhākara—*Bṛhatī* (M)

Prakāśātman—*Pañcapādikā-vivaraṇa* (A)
Praśastapāda—*Vaiśeṣikasūtrabhāṣya* or *Padārthadharma-saṅgraha* (Va)
Pūrṇānanda—*Tattvamuktāvali* (A)
Rāghavendra Yati—*Candrikā Prakāśa* (D)
Rāmakaṇṭha—*Vivṛti* (KS)
Rāmānuja—*Śrībhāṣya* (V)
Rāmānuja—*Vedāntadīpa* (V)
Rāmānuja—*Vedāntasāra* (V)
Rāmānuja—*Vedārthasaṅgraha* (V)
Rāmānuja—*Vivaraṇa-prameya-saṅgraha* (V)
Śaṅkarācārya—*Brahmasūtrabhāṣya* (A))
Śaṅkarācārya—*Upadeśasāhasrī* (A)
Śaṅkarācārya—*Vivekacūḍāmaṇi* (A)
Śaṅkarācārya—*Ātmabodha* (A)
Śabara—*Pūrvamīmāṃsā-sūtra-bhāṣya* (M)
Sadānanda—*Vedāntasāra* (A)
Sālikanātha—*ṛjuvimala* (M)
Sālikanātha—*Nyāya-ratnākara (M)*
Sālikanātha—*Prakaraṇa-pañcikā* (M)
Śekiḷār—*Periya Purāṇam* (SS)
Somānanda—*Śiva-dṛṣṭi* (KS)
Somānanda—*Parātriṃśikā-vivṛti* (KS)
Someśvara—*Nyāyaśudhā* (M)
Śrīdhara—*Nyāya-kandalī* (Va)
Śrīkaṇṭha—*Brahmasūtrabhāṣya* (SA)
Sucarita Miśra—*Kāśikā* (M)
Sundarśanasūri—*Śrutaprakāsikā* (V)
Sureśvara—*Bṛhadāraṇyakabhāṣyavārttika* (A)
Sureśvara—*Naiṣkarmyasiddhi* (A)
Sureśvara—*Taittirīyabhāṣyavārttika* (A)
Tirumūlar—*Tirumantiram* (SS)
Udayana—*Kiraṇvalī* (Va)
Udayana—*Nyāyavārttikatātparya-pariśuddhi* (N)
Uddyotakara—*Nyāyasūtravārttika* (N)

Umāpati Śivācārya—*Siddhānta Aṣṭakam* (SS)
Utpala Vaiṣṇava—*Pradīpikā* (KS)
Utpaladeva—*Īśvara Pratyabhijñā* (KS)
Utpalācarya—*Pratyabhijñā-kārikās* (KS)
Vācaspati—*Bhāmatī Catuḥsūtrī* (A)
Vaḍakkut-tiruvīthip-piḷḷai—*36000-paḍi* or *Īḍu* (V)
Vasugupta—*Śiva Sūtra* (KS)
Vasugupta—*Spanda-kārikās* (KS)
Vācaspati—*Nyāyavārttikatātparya- ṭikā* (N)
Vācaspati—*Sāṅkhyakārikābhāṣya* (S)
Vācaspati—*Tattva-kaumudī* (S)
Vātsyāyana—*Nyāyasūtrabhāṣya* (N)
Vedāntadeśika—*Rahasya-trayasāra* (V)
Vedāntadeśika—*Tattva-ṭīkā* (V)
Vidyāraṇya—*Pañcadasī* (A)
Vijñānabhikṣu—*Sāṅkhya-pravacanabhāṣya* (S)
Vijñānabhikṣu—*Tattvavaiśāradī* (Y)
Vimuktātman—*Iṣṭasiddhi* (A)
Viśvanātha—*Bhāṣāpariccheda* (Va)
Vyāsa—*Yogasūtrabhāṣya* (Y)
Vyāsarāya—*Tātparya Candrikā* (D)
Yāmunācārya—*Gītārtha-saṅgraha* (V)
Yāmunācārya—*Siddhi-traya* (V)
Yāmunācārya—*Āgama-prāmāṇya* (V)

A=Advaita; C=Cārvāka D=Dvaita; KS=Kashmir Śaivism; M=Mīmāṃsā; N=Nyāya; S=Sāṅkhya; SA=Śivādvaita; SS=Śaiva Siddhānta; V=Viśiṣṭādvaita; Va=Vaiśeṣika; Y=Yoga

Chart 1

THE VEDAS

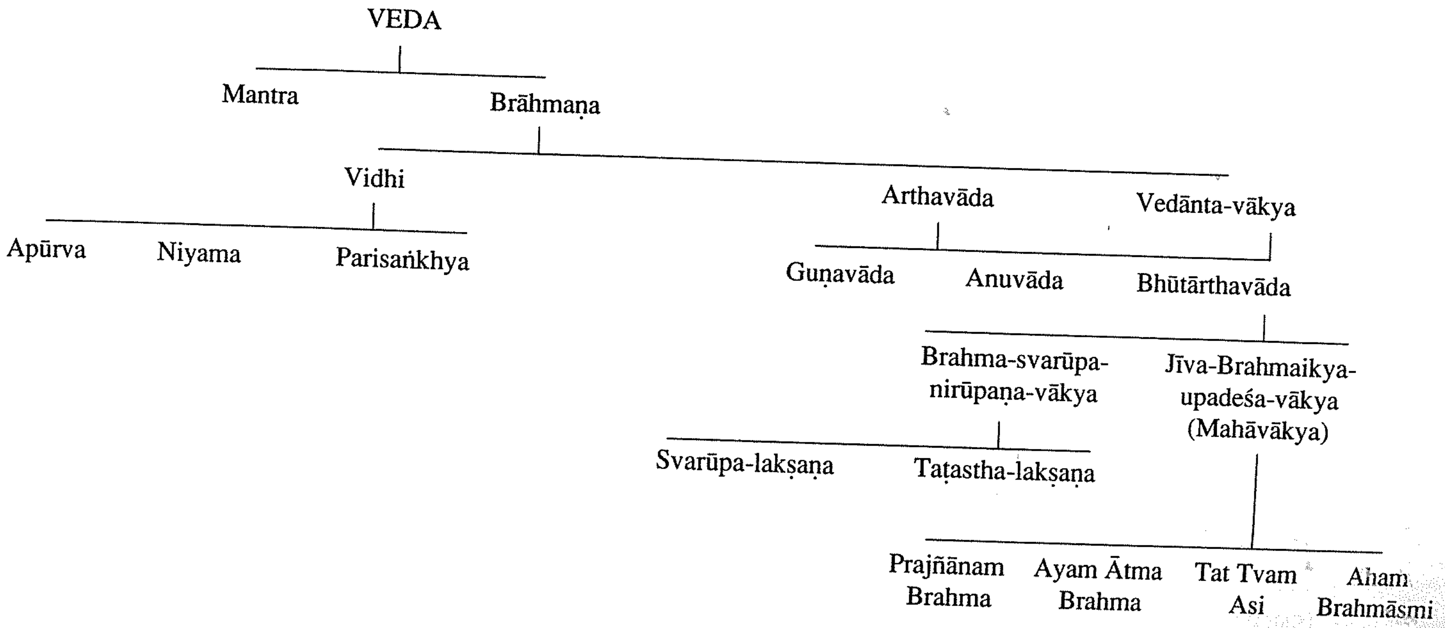
VEDA
Mantra
Brāhmaṇa
Vidhi
Apūrva
Niyama
Parisaṅkhya
Arthavāda
Guṇavāda
Anuvāda
Bhūtārthavāda
Vedānta-vākya
Brahma-svarūpa-nirūpaṇa-vākya
Svarūpa-lakṣaṇa
Taṭastha-lakṣaṇa
Jīva-Brahmaikya-upadeśa-vākya (Mahāvākya)
Prajñānam Brahma
Ayam Ātma Brahma
Tat Tvam Asi
Aham Brahmāsmi

Chart 1 *(continued)*

THE VEDAS *(continued)*

	4 VEDAS	(EACH VEDA DIVIDED INTO 4 SECTIONS)
VEDA	*Ṛg* (hymns/prayers) *Sāma* (sung) *Yajur* (rites) *Atharva* (formulas)	Mantra (hymns) Brāhmaṇa (guide books) Āraṇyaka (forest texts) Upaniṣad (wisdom)

ṚG VEDA (*Ṛk saṁhitā*)

brāhmaṇa	āraṇyaka	upaniṣad
1. *Aitareya*	1. *Aitareya*	1. *Aitareya*
2. *Kauṣītaki*	2. *Kauṣītaki*	2. *Kauṣītaki*
3. *Paiṅgi*		

KṚṢṆA YAJUR VEDA (*Kṛṣṇa Yajur Saṁhitā*)

brāhmaṇa	āraṇyaka	upaniṣad
1. *Taittirīya*	1. *Taittirīya*	1. *Taittirīya*
2. *Ballavi*		2. *Kaṭha*
3. *Sāṭyāyani*		3. *Śvetāśvatara*
4. *Maitrāyani*		4. *Mahānārāyaṇa*
5. *Kaṭha*		5. *Maitrāyaṇīya*

Chart 1 *(continued)*

SUKLA YAJUR VEDA (*Sukla Yajuḥ Saṁhitā*)

brāhmaṇa	āraṇyaka	upaniṣad
1. *Satapatha*	1. *Satapatha*	1. *Īśa* 2. *Bṛhadāraṇyaka* 3. *Jābāla* 4. *Paiṅgala*

SĀMA VEDA (*Sāma Saṁhitā*)

brāhmaṇa	āraṇyaka	upaniṣad
1. *Tāṇḍya* 2. *Talavakāra* 3. *Ārṣeya* 4. *Vaṁṣa* 5. *Daivatādhyāya* 6. *Mantra* 7. *Sāma-vidhāna* 8. *Saṁhitopaniṣad Brāhmaṇa*		1. *Chāndogya* 2. *Kena*

ATHARVA VEDA—brāhmaṇa = *Gopatha*; *Upaniṣad* = *Muṇḍaka, Māṇḍūkya, Praśna*

Chart 2

SOURCEBOOKS OF THE NĀSTIKA SYSTEMS

CĀRVĀKA

Bārhaspatya sūtra (not extant)
(references in):

1. *Sarva-darśana-saṅgraha* of
   Mādhvācārya

2. *ṣaḍ-darśana-samuccaya* of
   Haribhadrasūri

3. *Cārvāka-ṣaṣṭi* of
   Dakṣiṇarañjan Śāstri

JAINISM

Fourteen *Pūrvas* (not extant)
Eleven *Aṅgas*
- *Ācāra*
- *Sūtrakṛta*
- *Sthāna*
- *Samavāya*
- *Bhagavatī*
- *Jñāta-Dharmakathās*
- *Upāsakadaśās*
- *Antakṛtadaśas*
- *Anuttara-Upapātikadaśās*
- *Praśnavyākaraṇa*
- *Vipāka*

Twelve *Upāṅgas*

Six *Chedasūtras*
Four *Mūlasūtras*
Ten *Prakīrṇas*

BUDDHISM

Hīnayāna
Tri-piṭika (Pali Canon)

Vinayapiṭaka

Suttavibhaṅga
Khandhakas
Mahāvagga
Chullavagga
Parivāra

Suttapiṭaka

Dīgha Nikāya
Majjhima Nikāya
Saṁyutta Nikāya
Aṅguttara Nikāya
Khuddaka Nikāya

Abhidhammapiṭaka

Paṭṭhāṇa
Dhammasaṅgaṇi
Dhātukathā
Puggaḷapaññatti
Vibhaṅgi
Yamaka
Kathāvatthu

Mahāyāna
Mahāprajñā-pāramitāsūtra
Aṣṭasāhasrikā-prajñāpāramitā
Vajracchedika
Saddharmapuṇḍarīka
Mahāparinirvāṇasūtra
Avataṁsaka
Gaṇḍavyūha
Daśabhūmika
Laṅkāvatārasūtra
Vimalakīrti Nirdeśa
Lalitā Vistara
Vajraśekharasūtra, etc.

Chart 3

SOURCEBOOKS OF THE ĀSTIKA SYSTEMS

NYĀYA

Nyāyasūtra of
Gautama
Nyāyasūtrabhāṣya
of Vātsyāyana

Nyāyasūtravārttika
of Uddyotakara
Nyāyavārttikatātparya-ṭikā of Vācaspati
Nyāyavārttikatātparya-pariśuddhi of Udayana
Nyāyamañjari of
Jayanta
Tattvacintāmaṇi of
Gaṅgeśa

VAIŚEṢIKA

Vaiseṣikasūtra of
Kaṇāda
Vaiseṣikasūtrabhāṣya
or *Padārthadharma-saṅgraha* of Praśastapāda
Rāvaṇabhāṣya (not extant)

Bhāradvājabhāṣya
(not extant)
Kiraṇvalī of
UdayanaUdayana
Nyāya-kandalī of
Śrīdhara
Bhāṣāpariccheda of
Viśvanātha

SĀṆKHYA

Sāṅkhyasūtra of
Kapila (not extant)
Sāṅkhyakārikā of
Īśvarakṛṣṇa

Sāṅkhyakārikābhāṣya of
Gauḍapāda
Tattva-kaumudī of
Vācaspati
Sāṅkhya-pravacanabhāṣya
of Vijñānabhikṣu

YOGA

Yogasūtra of
Patañjali
Yogasūtrabhāṣya of
Vyāsa

Tattvavaiśāradī of
Vācaspati
Yogasāra-saṅgraha of
Vijñānabhikṣu
Bhoja-vṛtti of Bhojarāja

Chart 4

SOURCEBOOKS OF ĀSTIKA SYSTEMS *(continued from Chart 3)*

ADVAITA	VIŚIṢṬĀDVAITA	DVAITA
Upaniṣads	Upaniṣads	Upaniṣads
Bhagavadgītā	Bhagavadgītā	Bhagavadgītā
Brahmasūtra of Bādarāyaṇa	*Brahmasūtra* of Bādarāyaṇa	*Brahmasūtra* of Bādarāyaṇa
Brahmasūtrabhāṣya of Śaṅkara	*Nālāyira Divya Prabandham* of Ālvārs	*Vaiṣṇava Purāṇas*
Bṛhadāraṇyakabhāṣyavārttika of Sureśvara		*Vaiṣṇava Āgamas*
	Vaiṣṇava Purāṇas	*Brahmasūtrabhāṣya* of Madhva
Taittirīyabhāṣyavārttika of Sureśvara	*Vaiṣṇava Āgamas*	
Pañcapādikā of Padmapāda	*Āgama-prāmāṇya* of Yāmunācārya	*Anuvyākhyāna* of Madhva
Bhāmatī Catuḥsūtrī of Vācaspati	*Gītārtha-saṅgraha* of Yāmunācārya	*Daśa-prakaraṇa* of Madhva
Pañcapādikā-vivaraṇa of Prakāśātman	*Siddhi-traya* of Yāmunācārya	*Bhāratatātparyanirṇaya* of Madhva
		Tattva Prakāśikā of Jayatīrtha
Kalpataru of Amalānanda	*Śrībhāṣya* of Rāmānuja	*Nyāyasudhā* of Jayatīrtha
Vivaraṇa-prameya-saṅgraha of Vidyāraṇya	*Vedārthasaṅgraha of* Rāmānuja	*Tātparya Candrikā* of Vyāsarāya
	Vedāntasāra of Rāmānuja	

Chart 4 *(continued)*

SOURCEBOOKS OF ĀSTIKA SYSTEMS *(continued)* plus TANTRA

MĪMĀṂSĀ

Pūrvamīmāṃsā-sūtra of Jaimini
Pūrvamīmāṃsā-sūtra-bhāṣya of Śabara
Śloka-vārttika of Kumārila Bhaṭṭa
Tantra-vārttika of Kumārila Bhaṭṭa
Tupṭīkā of Kumārila Bhaṭṭa
Bṛhatī of Prabhākara
Ṛjuvimala of Śālikanātha
Prakaraṇa-pañcikā of Śālikanātha
Nyāya-ratnākara of Śālikanātha
Kāśikā of Sucarita Miśra
Nyāyaśudhā of Someśvara

TANTRA

Mahānirvāṇa Tantra
Kulāṇava Tantra
Kulasāra Tantra
Prapañcasāra Tantra
Tantrarāja Tantra
Rudra Yamalā Tantra
Brahma Yamalā Tantra
Viṣṇu Yamalā Tantra
Toḍala Tantra
(Kaula tantric tradition says there are 64 *tantras*—
other traditions claim there are an endless number of them)

Chart 4 *(continued)*

Kalpataru-parimala of
Pūrṇānanda

Brahmasiddhi of Maṇḍana
Naiṣkarmyasiddhi of Sureśvara
Iṣṭasiddhi of Vimuktātman
Advaitasiddhi of Madhusūdana
Sarasvatī
Māṇḍūkya kārikā of Gauḍapāda
Pañcadasī of Vidyāraṇya
Vedāntasāra of Sadānanda
Vedāntaparibhāṣā of Dharmarāja
Siddhānta-leśa-saṅgraha of
Appayya Dīkṣita
Upadeśasāhasrī of Śaṅkarācārya
Vivekacūḍāmaṅi of Śaṅkarācārya
Ātmabodha of Śaṅkarācārya

Vedāntadīpa of Rāmānuja

6000-paḍi of Piḷḷan
36000-paḍi or *Īḍu* of
Vaḍakkut-tiruvīthip-piḷḷai
Śrutaprakāsi:kā of Sundarśanasūri
Artha-pañcaka of Piḷḷai-lokācārya
Tattvatraya of Piḷḷai-lokācārya
Rahasya-trayasāra of Vedāntadeśika
Tattva-ṭīkā of Vedāntadeśika

Tattvamuktāvali of
Appayya Dīkṣita
Candrikā Prakāśa of
Rāghavendra Yati

Chart 5

SOURCEBOOKS OF THE ŚAIVA SCHOOLS

ŚAIVA SIDDHĀNTA

Vedas
Śaiva Āgamas
Tolkāppiyam
Twelve *Tirumuraiś*
Tēvāram of Sambandhar, Appar
and Sundarar
Tiruvācakam of Māṇikkavācakar
Tirumantiram of Tirumūlar
Periya Purāṇam of Śekkiḷār
Śiva Jñāna Bodham of Meykaṇḍār
Śiva Jñāna Siddiyār of Aruḷnandi Śivācārya
Siddhānta Aṣṭakam of Umāpati Śivācārya

VĪRA ŚAIVISM

Vedas
Śaiva Āgamas
Purāṇas
Vacanas of Basava and others

ŚIVĀDVAITA

Brahmasūtrabhāṣya of Śrīkaṇṭha
Commentary on above by
Appayya Dīkṣita

Chart 5 *(continued)*

KASHMIR ŚAIVISM

ĀGAMA ŚĀSTRA

Kāmika
Mṛgendra
Rudra Yāmala
Svachchanda
Vijñāna-bhairava
Ucchuṣma-bhairava
Ānanda-bhairava
Mālinī Vijaya
Jñānārṇava
Netra
Pauṣkara
Kulārṇava
Svāyambhuva
Kiraṇa
Niḥśvāsa
Pārameśvara

SPANDA ŚĀSTRA

Spanda-kārikās of Vasugupta
Spanda-vṛtti of Kallaṭa
Spanda Śandoha of Kṣemarāja
Spanda Nirṇaya of Kṣemarāja
Vivṛti of Rāmakaṇṭha
Pradīpikā of Utpala Vaiṣṇava
Śiva-dṛṣṭi of Somānanda

PRATYABHIJNĀ ŚĀSTRA

Śiva Sūtra of Vasugupta
Vimarśinī of Kṣemarāja
Īśvara Pratyabhijñā of Utpaladeva
Parātriṃśikā-vivṛti of Somānanda
Pratyabhijñā-kārikās of Utpalācarya
Abhinnavagupta's workś
    Tantrāloka
    Īśvara Pratyabhijñā kārikā
    Īśvara Pratyabhijñā Vivṛti
    Vimarśinī
    Tantrasāra
    Parātriṃśikā Vivaraṇa
    Paramārtha-sāra
    Parātrīśikā-laghuvṛtti
    Mālinī-vijaya-vārtika
    Dhvanyāloka-locana
    Abhinava-bhāratī

Chart 6

PADĀRTHAS (CATEGORIES)

I. NYĀYA

1. Pramāṇa
2. Prameya
3. Saṁśaya
4. Prayojana
5. Dṛṣṭānta
6. Siddhānta
7. Avayava
8. Tarka
9. Nirṇaya
10. Vāda
11. Jalpa
12. Vitaṇḍa
13. Hetvābhāsa
14. Chala
15. Jāti
16. Nigrahasthāna

II. PRĀBHĀKARA

1. Dravya
2. Guṇa
3. Karma
4. Sāmānya
5. Paratantratā
6. Śakti
7. Sādṛśya
8. Saṅkhyā

III. BHĀTTA

1. Dravya
2. Guṇa
3. Karma
4. Sāmānya
5. Abhāva

IV. SĀṄKHYA

1. Puruṣa
2. Prakṛti

Chart 6 *(continued)*

PADĀRTHAS (CATEGORIES)

I. VIŚIṢṬĀDVAITA

(i) Adravya

1. śabda
2. sparśa
3. rūpa
4. rasa
5. gandha
6. sattva
7. rajas
8. tamas
9. śakti
10. saṁyoga

(ii) Dravya

1. prakṛti
2. kāla
3. śuddha-sattva
4. dharmabhūtajñāna
5. jīva
6. īśvara
7. amśin
8. śakti
9. sādṛśya
10. abhāva

II. DVAITA

(i) Padārtha

1. dravya
2. guṇa
3. karma
4. sāmānya
5. viśeṣa
6. viśiṣṭa
7. mahat
8. ahaṅkāra
9. buddhi
10. manas
11. indriyas
12. tanmātras
13. mahābhūtas
14. brahmāṇḍa
15. avidyā

(ii) Dravya

1. paramātman
2. lakṣmī
3. jīva
4. avyākṛtākāśa
5. prakṛti
6. guṇatraya

16. varṇa
17. timira
18. vāsanā
19. kāla
20. pratibimba

Chart 7

VAIŚEṢIKA PADĀRTHAS (CATEGORIES)

- (i) dravya (substance)
    - pṛthivī
    - ap
    - tejas
    - vāyu
    - ākāśa
    - kāla
    - dik
    - ātman
    - manas
- (ii) guṇa (quality)
    - rūpa
    - rasa
    - gandha
    - sparśa
    - śabda
    - saṅkhyā
    - parimāṇa
    - pṛthaktva
    - saṁyoga
    - vibhāga
    - paratva
    - aparatva
    - buddhi
    - sukha
    - duḥkha
    - icchā
    - dveṣa
    - prayatna
    - gurutva
    - dravyatva
    - sneha
    - saṁskāra
    - dharma
    - adharma
- (iii) karma (activity)
    - utkṣeppaṇa
    - avakṣepaṇa
    - ākuñcana
    - prasāraṇa
    - gamana

Chart 7 *(continued)*

(iv) Sāmānya	(v) viśeṣa	(vi) samavāya	(vii) abhāva
	This obtains between five kinds of inseparables 1. substance and quality 2. substance and activity 3. particular and generality 4. eternal substance and particularity 5. whole and parts	Of four types 1. prāg-abhāva 2. pradhvaṁsābhāva 3. anyonābhāva 4. atyantābhāva	

Chart 8

JAINISM CATEGORIES

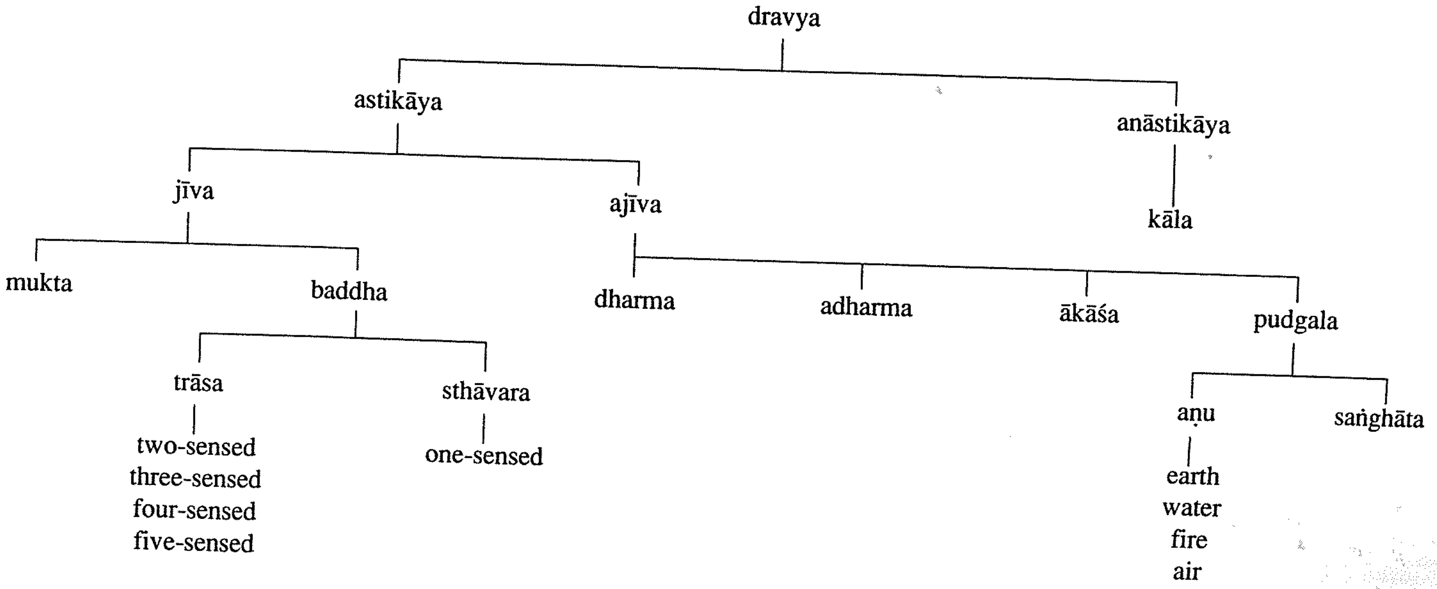
dravya
astikāya
anāstikāya
jīva
ajīva
kāla
mukta
baddha
dharma
adharma
ākāśa
pudgala
trāsa
sthāvara
aṇu
saṅghāta
two-sensed
three-sensed
four-sensed
five-sensed
one-sensed
earth
water
fire
air

Chart 9

ŚAIVA SIDDHĀNTA TATTVA(S)

MĀYĀ

śuddhamāyā	śuddhāśuddhamāyā	aśuddhamāyā
nāda	kāla	(kāla)
bindu	niyati	prakṛti
sadāśiva	kalā	buddhi
maheśvara	vidyā	ahaṅkāra
śuddhāvidyā	rāga	manas
māyā	jñānendriyas (5)	
puruṣa	karmendriyas (5)	
	tanmātras (5)	
	pañcabhūtas (5)	
(*śiva-tattvas*)	(*vidyā-tattvas*)	(*ātma-tattvas*)

Chart 9 *(continued)*

KASHMIR ŚAIVISM TATTVA(S)

śuddha tattvas
(*anāśrita-tattvas*)
śiva
śakti
sadāśiva
īśvara
sadvidyā

aśuddha tattvas
(*āśrita-tattvas*)
māyā
kāla, niyati, rāga, vidyā, kalā
puruṣa
prakṛti
buddhi
ahaṅkāra
manas, jñānendriyas, karmendriyas
tanmātras
mahābhūtas

Chart 10

SCHEME OF VIŚIṢṬĀDVAITA

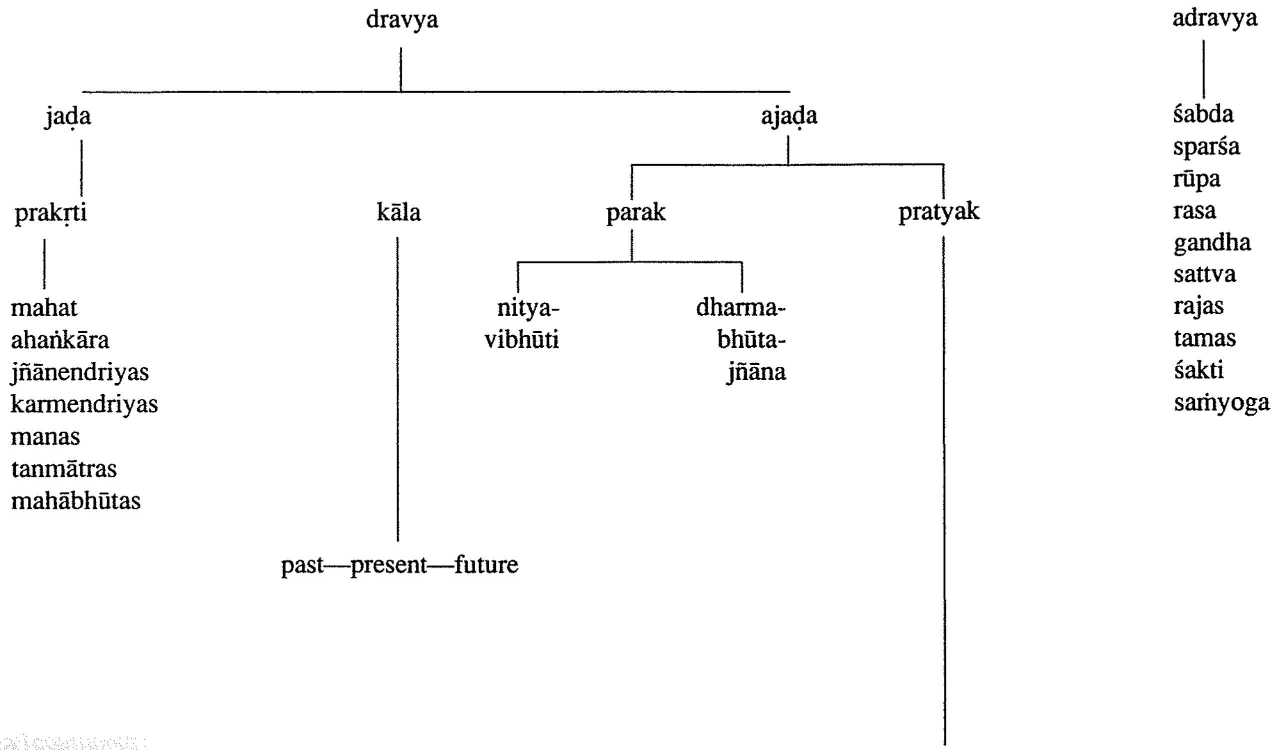
dravya
adravya
jaḍa
ajaḍa
prakṛti
kāla
parak
pratyak
mahat
ahaṅkāra
jñānendriyas
karmendriyas
manas
tanmātras
mahābhūtas
past—present—future
nitya-
vibhūti
dharma-
bhūta-
jñāna
śabda
sparśa
rūpa
rasa
gandha
sattva
rajas
tamas
śakti
saṁyoga

Chart 10 *(continued)*

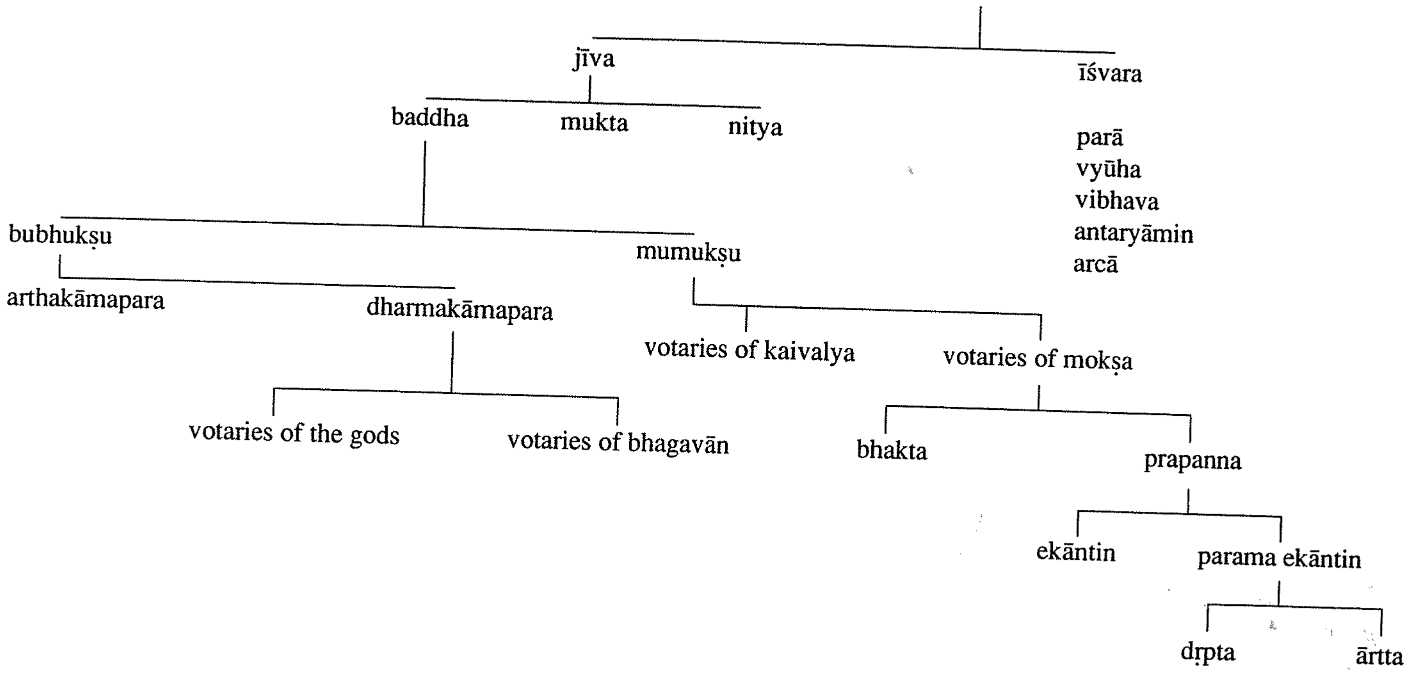
jīva
īśvara
baddha
mukta
nitya
parā
vyūha
vibhava
antaryāmin
arcā
bubhukṣu
mumukṣu
arthakāmapara
dharmakāmapara
votaries of kaivalya
votaries of mokṣa
votaries of the gods
votaries of bhagavān
bhakta
prapanna
ekāntin
parama ekāntin
dṛpta
ārtta

Chart 11

JAINA EPISTEMOLOGY

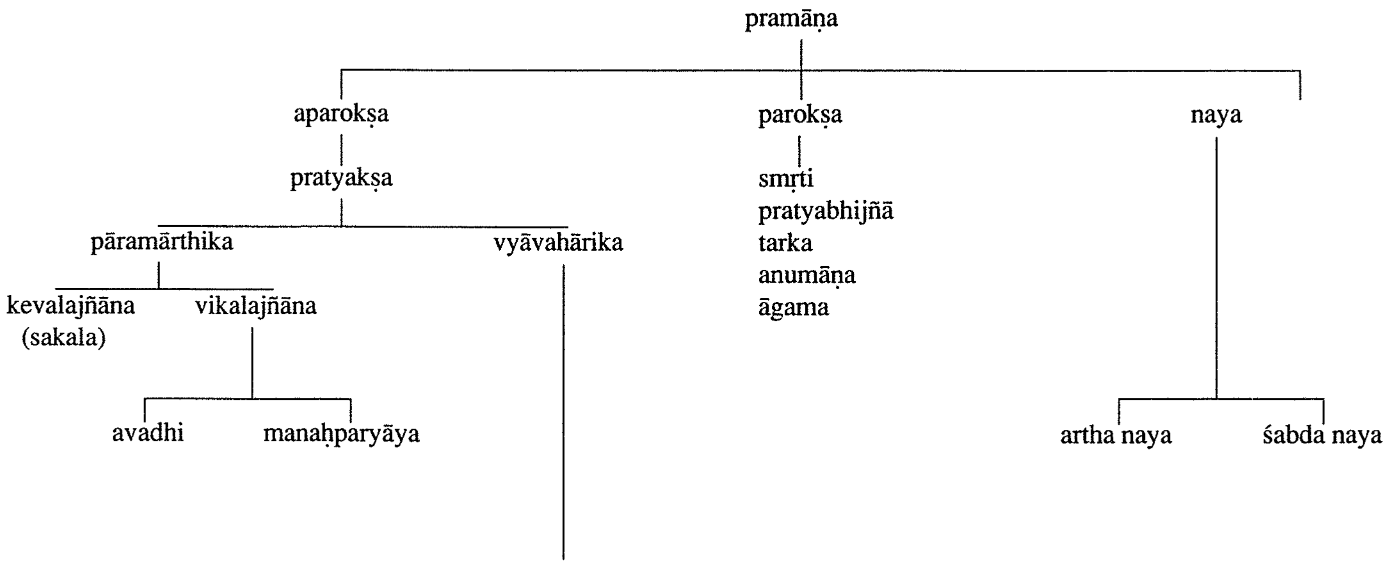
pramāṇa
aparokṣa
parokṣa
naya
pratyakṣa
smṛti
pratyabhijñā
tarka
anumāṇa
āgama
pāramārthika
vyāvahārika
kevalajñāna
(sakala)
vikalajñāna
avadhi
manaḥparyāya
artha naya
śabda naya

Chart 11 *(continued)*

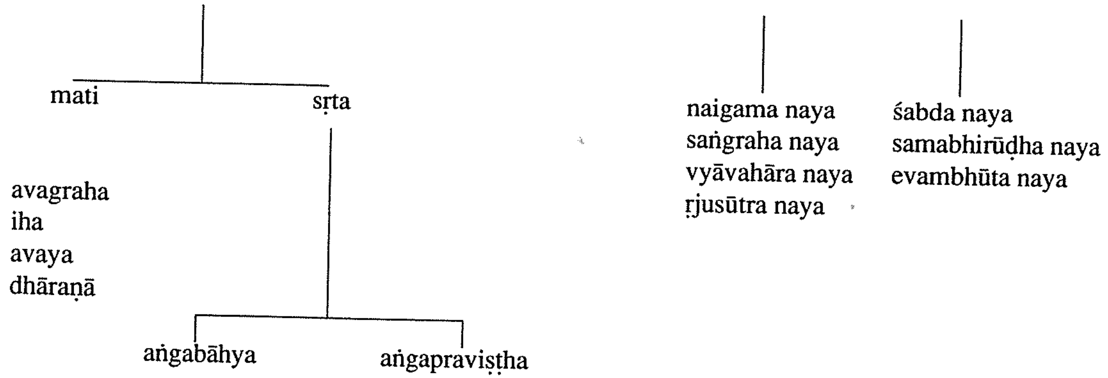
mati
sṛta
avagraha
iha
avaya
dhāraṇā
aṅgabāhya
aṅgapraviṣṭha
naigama naya
saṅgraha naya
vyāvahāra naya
ṛjusūtra naya
śabda naya
samabhirūḍha naya
evambhūta naya

Chart 12

EVOLUTION OF PRAKṚTI ACCORDING TO SĀṆKHYA

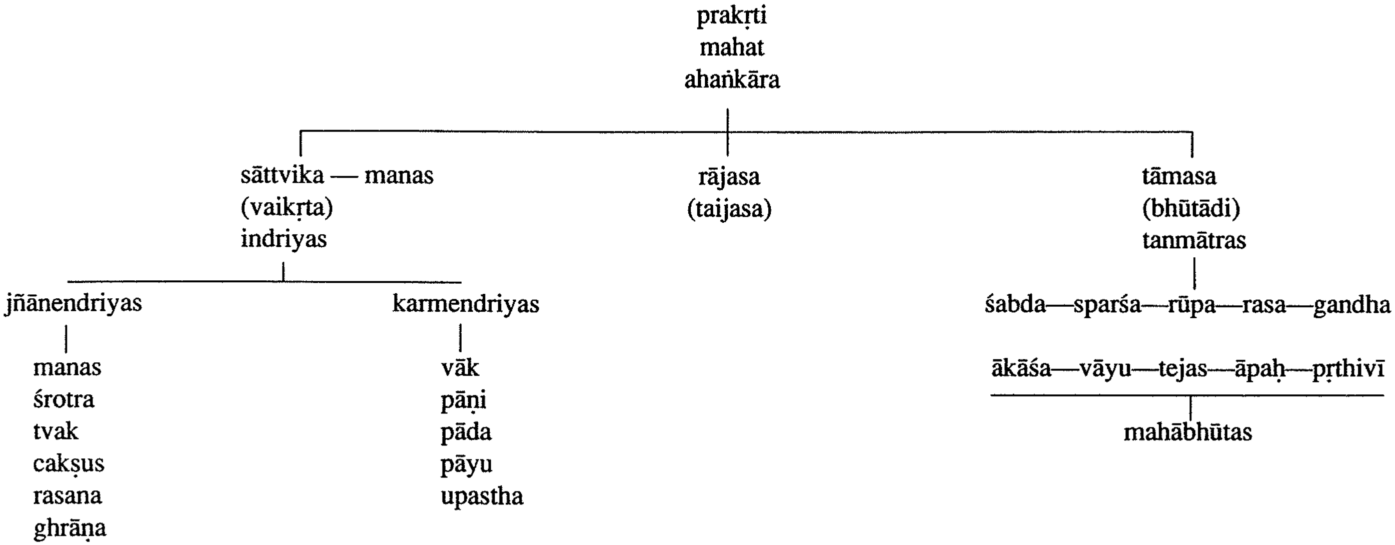
prakṛti
mahat
ahaṅkāra
sāttvika — manas
(vaikṛta)
indriyas
rājasa
(taijasa)
tāmasa
(bhūtādi)
tanmātras
jñānendriyas
manas
śrotra
tvak
cakṣus
rasana
ghrāṇa
karmendriyas
vāk
pāṇi
pāda
pāyu
upastha
śabda—sparśa—rūpa—rasa—gandha
ākāśa—vāyu—tejas—āpaḥ—pṛthivī
mahābhūtas

Chart 13

CAKRAS

cakra	location	principle	tattva	sense	animal	Goddess	bīja	number of petals
mūladhāra	bottom of spine	anna	earth	smell	elephant	ḍākinī	lam	4
svādiṣṭhāna	generative organ	prāṇa	water	taste	crocodile	rākinī	vam	6
maṇipūra	navel	manas	fire	sight	ram	lākinī	ram	10
anāhata	heart	vijñāna	air	touch	antelope	kākinī	yam	12
viśuddhi	throat	ānanda	ether	hearing	white elephant	śākinī	ham	16
ājñā	between eyebrows	cit	mahat	mind	swan	hākinī	om	2
sahasrāra	crown of the head	sat	—	—	—	—	—	1000

Chart 14

AṄGASTHALA

	Yogāṅga		Bhogāṅga		Tyāgāṅga	
stage of consciousness	aikya	śaraṇa	prāṇaliṅgi	prasādi	maheśvara	bhakta
aspect of Lord worshipped	mahā	prasāda	cāra	śiva	guru	acāra
attendant śakti	cit	para	ādhi	icchā	jñāna	kriyā
name of bhakti	samarāsa	ānanda	anubhāva	avadhāna	niṣṭhā	śraddhā

LIṄGASTHALA

Bhāvaliṅga		Prāṇaliṅga		Iṣṭaliṅga	
mahāliṅga	prasādaliṅga	cāraliṅga	śivaliṅga	guruliṅga	acāraliṅga
vedhā dīkṣā		mantra dīkṣā		kriyā dīkṣā	

A CONCISE DICTIONARY OF INDIAN PHILOSOPHY

Sanskrit Terms Defined in English, New and Revised Edition

John Grimes

Containing over 500 new listings of frequently used religious terms and numerous etymological derivations, this new and revised edition of *A Concise Dictionary of Indian Philosophy* provides a comprehensive dictionary of Indian philosophical terms in both *devanāgari* and roman transliteration along with an English translation. It offers special meanings of words used as technical terms within particular philosophical systems and contains the meanings of terms fundamental to epistemology, metaphysics, and practical teaching of heterodox and orthodox schools of Indian philosophy.

Cross-referencing is provided and charts are included that offer information regarding relationships, categories, and sourcebooks relevant to individual schools.

John Grimes has taught at universities in India, Canada, and the United States and at the National University of Singapore. He is the author of *Problems and Perspectives in Religious Discourse and Gaṇapati: Song of the Self*, both published by SUNY Press.

ISBN 0-7914-3068-5
90000>
9 780791 430682

STATE UNIVERSITY OF NEW YORK PRESS
Visit our website at http://www.sunypress.edu